Institutions Of Learning And The Role Of State In Medieval Karnataka- A Case Study Of Vijayanagara - A.D 1336-1565

Phd Thesis

Submitted

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DECLARATION

I **Sathish Kumar Shetty P**. declare that the thesis entitled ***Institutions Of Learning and The Role Of State In Medieval Karnataka- A Case Study Of Vijayanagara - A.D 1336-1565*** is the out come of my own study undertaken under the Guidance and Supervision of **Dr. S. A. Bari**, Professor and Director, Directorate of Distance Education, Kuvempu University , Jnana Sahyadri. This work has not previously formed the basis for the award of any other Degree or Diploma.

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CERTIFICATE

I certify that the dissertation, ***Institutions Of Learning and The Role Of State In Medieval Karnataka- A Case Study Of Vijayanagara - A.D 1336-1565,*** *is the record of bonafide research work carried out by* ***Sathish Kumar Shetty P.*** *Selection Grade Lecturer, Department of History, Besant Evening College, Mangalore, under my supervision between 2003-07 for the* ***Degree of Doctor of Philosophy in History,*** *of Kuvempu University. The result presented in this thesis has not previously found the basis for the award of any other Degree or Fellowship.*

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This study is an attempt to analyse and evaluate the ***Institutions Of Learning and The Role Of State In Medieval Karnataka- A Case Study Of Vijayanagara - A.D 1336-1565.*** The research topic attempts to collect the scattered sources and construct them into a coherent account of educational activities during the Vijayanagara period.

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I am greatly indebted to many scholars who have written on "Institutions of learning during the Vijayanagara period and whose works and articles have been consulted liberally.

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CHAPTER I

INTRODUCTION

Historiography and Survey of the Sources

INTRODUCTION :

The History of Karnataka is a complex one. It includes the survey of dynastic study, cultural impact, North Indian invasions and the rise and fall of the dynasties.

It is very difficult to get a clear picture of the state by studying the administration, social life, political life, cultural life of the people at this period of time.

This work examines the institutions of learning under the Vijayanagara State between A.D 1336 – 1565 that is from the foundation of the state to the battle of Talikota. The Aravidu dynasty is not considered as a very significant dynasty because the state had lost its Pre- eminence after the battle of Talikota.

The topic "Institutions of Learning and the Role of State in Medieval Karnataka – A case study of Vijayanagara between A.D 1336 to1565" though an interesting one has received scant attention by the scholars. But it does not mean that it has been rejected as insignificant. Scholar's like Mahalingum T.V., Venkataratnam A.V, Gururajachar S, have made an attempt to give some glimpses about the educational institutions of that period. There are many kannada works which throw some light on this aspect. But this topic has not been studied indepth so far. The reasons for this are many. Most of the scholars gave more importance to the political expansion and cultural contributions of the state. But at the same time the study of institutions of learning during the Vijayanagara time has not been given much importance.

The period between AD 1336-1565 saw the patronage of kings, queens, ministers and the rich to agraharas, ghatikas, brahmapuris, mathas and temples by making donations or by giving land grants.

There are several works to throw light on socio-cultural aspects. But less information is available about the educational institutions that existed during this period. Bearing this in mind I have decided to select this topic for my study.

AIM OF STUDY :

At one time the scope of history was just confined to the study of kings, wars, and their achievements. Now the study of cultural and social life is equally important, other wise the study of history becomes lopsided.

Scholars have made the sociological study of a state or an empire by keeping education as the focal point. As far as Karnataka is concerned we have works like 'Pracheena Kaladinda Kalyani Chalukya kalada varege' by Prof. Pattar I. K, 'History of Education in Karnataka upto AD 1800' by Jevoor S. V., 'Administration and social life under Vijayanagara' part II by Mahalingam T. V 'Social and Political life in the Vijaynagara Empire' part II by Salettore B.A., 'Karnataka Parampare' vol II published by Kannada Mattu Samkrite Iilake which give little information about Vijyanagara Education. Salettore R. N's, 'Vijyanagara Art' speakes about the fine arts, Salettore B. A's, ' Medieval Jainism' with special reference to the Vijyanagara Empire will give us information about the patronage given to the agraharas and chaityalayas by kings, the rich, and ordinary people. Gopal B. R's 'Inscriptions of Vijayanagara' vol. I & II is very useful to study the education system of this period. Based on these and also on the basis of the inscriptions this topic " Instutitions of learning and the Role of State in Medieval Karnataka –A case study of Vijayanagara AD 1336 – 1565" is taken up for a detailed study.

Historiography and Survey of the Sources.

i. Survey of Sources :

The history of Vijayanagara is largely at the mercy of the epigraphical evidences as well as the secondary literary works. A number of inscriptions are available in the areas where the Vijayanagara State had its sway. But one thing is certain that many of the inscriptions are silent about educational institutions, and no direct reference to the nature of education is mentioned. Again we have got the literary

sources available in the form of books and travelers account . These make a passing reference here and there. This research topic attempts to collect the scattered sources and construct them into a coherent account of educational activities during this period.

There are good number of source materials available in the form of inscriptions, literature, chronicles and travelers accounts, modern works, articles in research journals etc. The work of Chidananda Murthy M. " *Kannada Sasanagala Samskrithika Adyayana* " (AD 450-1150) give an insight into this topic regarding the methods to be followed in this area. Altekar A.S's *"Education in Ancient India"* is also another important work which provides a model to be followed in this respect. Apart from these we have some other works which provide some information on education during this period.[1]

ii. Review of Historiography.

The scholars of this period have to deal with the epigraphical as well as literary sources which could be in the form of books, articles, and travelers account. There are a number of inscriptions belonging to this period. Before going to the original sources, it is important to consult the sources like Annual Reports of South Indian Epigraphy, Summaries of Inscriptions, Epigraphia Carnatica volume I to XVI, Karnataka Inscripations, Historical Inscriptions of South India by Robert Sewell, 1932 and Laxminarayana Rao N's South Indian Inscriptions (ed) etc. At the same time we have got the accounts of travelers like Barbosa, Abdur Razzak, Domingo Paes, Petro - Della Velle etc which are very useful in this respect. The folk songs and modern works also give a very good account in this respect. Since the Vijayanagara State was a complex one it covered the parts of Tamil Nadu, Andhra and many parts of Karnataka State. So we have to study the sources available in each region. Most historians seem to have by-passed these sources to explain the prevailing complex system of education during that period although passing reference on this topic are made by Mahalingum T.V ,Venkatratnam A.V ,

and Saletore B.A , but none of them seems to have tried to explain the prevailing system of education of that period in detail.

The present work is largely dependent upon the literary and inscriptional evidences. At the same time all available secondary works which are helpful for this study have been utilized from which substantial information regarding the educational activities of this period has been obtained.

Robert Sewell's 'Forgotten Empire' written by him in 1900 was the first monograph giving details of the political, social, economic life of this period. The book contains some of the impressions by the foreign travellers who visited Vijayanagara in its haydays such as Nuniz, Paes, Barbosa, Abdur Razzak etc. This was followed by works of scholars like Krishnaswamy Ayyenger, Nilakanta Sastri K. A, Venkataramanayya N, Mahalingum T. V., Rev. Fr. Henry Heras, Salettore B.A and others have been pioneering in respect to know the political fortunes of the Vijayanagara rulers and their subordinate chieftains, general economic and social conditions, art and architecture, and information regarding the education and learning activity during this period under study.

At the same time we have the inscriptional evidences available from the Epigrahica Carnatica Volumes (both old and new series), Epigraphia Indica, Tirumali Devastanam Temple Inscriptions (TDTI) etc. There are also Vidyaranya Aranya Inscriptions, A Topographic List of Inscriptions by Rangacharya R, Vijayanagara Inscriptions by Panchamukhi R.S, which is also very helpful to evolve an idea about the educational activities under different periods. We have also the Andra Inscriptions edited by Rama Rao giving information regarding the grants, donations and literary activities carried on in this part of the State by Vijayanagara Sovereigns. The South Indian Inscriptions also provide considerable information about the subject matter of this topic.

Mysore Archaeological Reports, Archaeological Survey of India, Archaeological Report of Indian Epigraphy, Annual Report of South Indian Epigraphy etc. contain

valuable information regarding the educational institutions, pattern of education, patronage to education and learning and literary activities during this period in different parts of the Vijayanagara State.

The Journals containing the scholarly articles also are very helpful to study the educational activities of this period. The important journals consulted are Quarterly Journal of Mythic Society, Journal of Indian History, Journal of Karnataka University, Journal of Bombay Branch of Royal Asiatic Society etc.

Secondary works like Altekar A. S's. 'Education in Ancient India' and Mukarajee R.K's ' Ancient Indian Education' are taken as the basis for this work. The other works referred are the books written by Chidananda Moorthy M, Swamy T.R., Gururajachar S., Diwakar R. R.'s 'Karnataka Darshana' and 'Karnatakada Gatavaibhava' Vijayanagara Sexcentenary Commemoration Volume by Hayavadana Rao C. etc.

The secondary works of most recent time are Venkataratnam A. V.'s 'Local Governement in Vijayanagara Empire' is a very scholarly work containing information regarding the agraharas and their activities. Similar works of this nature like 'Education in Mediveal Karnataka' by Jevoor S. V. and Karmakar A. P.'s 'History of Medieval Karnataka', Srinivas Murthy H. V.'s 'History of Karnataka', Basavaraj K. R.'s 'History & Culture of Karnataka' are very useful to have a first hand information regarding the education system in Karnataka in different periods. The more recent scholars like Burton stein's 'Peasant, State and Society in Medieval South India, A New Cambridge History of India – Vijayanagara, Filliozat Vasundara's ' The Vijayanagara Empire ; as seen by Domingo Paes and Fernao Nuniz, Jyotsna Kamath's ; 'Karntakadha Shikshana Parampare', Shivanna K. S's 'The Agrarian system of Karnataka 1336 –1761' throw some light in this regard are consulted. Following these pioneering works a spate of specialised dissertations have appeared in recent years on many details.

An attempt is made to focus our attention on the old and new system of education, educational institutions and their functions. The present work tries to analyse whether education was religious or secular. A humble attempt is made to give an objective version about the education system without any bias or without any preconceived notions.

iii. The Scope of the Study :

The topic is divided into two parts. The first part traces the origin and growth of educational institutions, while the latter part explains their role in the educational development under Vijayanagara. It also covers the changes that took place in the education system in this period. A comprehensive study of the various education systems in different regions of the state is also attempted. The whole thesis is divided into seven chapters. The first chapter primarily deals with the educational setup and the institutions that imparted education in the Pre-Vijayanagara period. Since the Vijayanagara State continued the traditions of the Hoysalas it is necessary to have a specific look at the education system of the Hoysalas. At the same time it is also necessary to have a first hand knowledge about the various educational institutions in the early and Medieval India, their role in imparting education at various stages till the rise of the Vijayanagara State. With the disintegration of the Hoysala Dynasty there was a shift of emphasis towards other aspects such as politico- economic change. Hence an attempt is made here to highlight the reasons for the disintegration of some of the educational institutions of the earlier period and the emergence of a new system of education introduced during Vijayanagara period. It also deals with the meaning of education from ancient to the medieval period on the basis of the definitions given by the smrtikaras, scholars and historians. It also deals with the goal of education by moulding the character of students by inculcating in them socio-civic responsibilities.

The body of the thesis begins actually with Chapter II, the first being dedicated to a historiographical analysis of the available sources and Pre-Vijayanagara education system.

Vijayanagara had its own traditions. Even now we find the evidences here and there. Karnataka traditions had its influence on outsiders also residing temporarily in this land. The second chapter presents information about the religious and secular education that existed during the Vijayanagara period. Simultaneously with the political changes that took place the educational institutions began to divert their emphasis on some other aspects. So this chapter deals with the question of continuation of the existing educational institutions and also discontinuity of the traditions by the newly emerged Vijayanagara State. The agraharas, mathas and temples became more of a economic unit than a educational institution. Since temples, agraharas, mathas etc. were inhabited by the scholarly persons they continued to play their role as educational institutions in different ways. The new agraharas which came into being either because of the grant made by the kings or patronage shown by the rich continued to flourish as important educational centres. The different stages of education, from primary to higher education, the duration of the course, the agraharas, brahampuris, ghatikas, temples and mathas discharging different responsibilities as primary, secondary and higher education centres, the growth of these institutions with the philanthropic attitude of the Kings, Queens, Ministers and the common people are dealt with in this chapter.

Temples played an important part in imparting education. They employed scholars, musicians to expose the sacred literature and to learn the playing of different instruments of music and to perform other ceremonies.[2] Some of the scholars were great religious exponents and experts in philosophic concepts. Free education from initial to higher learning was given in the schools attached to these temples. The education imparted in the agraharas, mathas, temples, chaityas, viharas, basadis and ghatikas were broad based either on religious or secular concepts. In many cases agraharas, mathas, temples playing their role in disseminating religious education, where as chaityas, viharas, basadis were imparting secular education. [3] This does not mean that there was no secular study in the

agraharas, mathas and temples but religious study was given more importance than secular study. [4]

This chapter tries to analyse the position of the existing agraharas, mathas, temples, chaityas, viharas, basadis and ghatikas and their role in imparting both religious and secular education. With the founding of the Vijayanagara State new agraharas appeared. The Mahajanas looked after the administration of the agraharas. So an attempt is made to give a graphic picture of the new agraharas, their functions with a special reference to the educational activities of these agraharas.

The father in the family himself was a teacher in the initial stage. In many occasions we find children learning the profession of their fathers at home itself. This has been brought under this chapter. In the initial stage the students were asked to write on the sand. [5]

Education of the period was divided into initial secondary and higher. Temples had sanskrit patashalas attached to them. Mathas attached to these temples were also centres of learning serving the same purpose. The importance of secondary education is highlighted here because it was an important stage at which the line of profession to be taken up by the student was decided. Higher education was not just like that of the present day. Mastery of sanskrit language was considered a great achievement. An attempt is made to study in detail the various stages of education.

Another point discussed in this chapter is the role of different virashaiva mathas and their influence on education. The role of Kalamukhas, Pashupatas in spreading education is discussed. The mathadhipatis resembled the head of residential missionary institutions of education. They gave a set back to the jaina, vaishnava institutions. Innumerable disciples of virakta mathas went door to door to preach their faith.

To popularise education Vyasaraya made use of music and composed songs both in sanskrit and as well as in kannada. It gradually led to the rise of a new era

called the *Dasa Movement* which later became a popular means to educate the people without having to go to school or other institutions. This chapter tries to bringout the significance of the Dasa Movement.[6]

Chapter III seeks to examine the role played by the sages, kings, poets, dasas and virashaiva Saints. It attempts at examining the role of persons in enriching the literary knowledge of the people. It also highlights on their works.

The Vijayanagara State was established at the instance of Vidyaranya, the guru of Sringeri Matha, who later became the guru of the monarchs. The rulers after founding the state established a matha at Sringeri to show their reverence and gratitude to the guru. Since Sringeri Matha was acting as a seat of learning in these days and Vidyaranya's affinity with the founding of the State, special attention is paid on the role of Vidyaranya and the other gurus of the Sringeri Matha.

Since many of the ruling sovereigns were the partons of education and literature and the preservers of the *'Purvada Maryada'* by giving munificent grants, Sringeri continued to flourish under the royal patronage of the kings till its downfall. That is why it is important to have the study of the sages, or gurus of Sringeri Matha and their role in imparting education.

One cannot forget the role played by the kings of Vijayanagara State. They were the backbone of education by making liberal grants and donations to the educational institutions of the period. In many cases we find kings of Vijayanagara as great scholars and literary personalities. The most prominent among them are Devaraya, Bukka I, Devaraya II, Krishnadevaraya, Ramaraya and others. One cannot forget the role played by Krishnadevaraya in enriching the literary knowledge of the period by his patronage besides being a scholar himself. For this reason he was called the *'Andhra Bhoja'*. So this chapter deals with the kings and their works and contributions to education and learning.

The Vijayanagara Court was filled with literary personalities. This was possible because of the encouragement given by the kings of Vijayanagara to scholarly

persons. That brought many scholarly persons from different parts of South India to this state. If we take the reign of Krishnadevaraya we find a series of names of the scholarly persons. That is why some of the important poets and literary personalities are studied to findout :-

1. The background which made them so famous and towering personalities?
2. What was the educational background?
3. Who were their teachers ?
4. Which was the centre of Education ?
5. What was the type of education ?
6. To which religious faith they belonged?
7. Which religion had great influence on them? etc.

Hence, this chapter brings out the contributions made by these scholars to enrich the literary knowledge of the people.

We hear of Dasakuta and Vyasakuta and their popular means of communication through padas and keertanas.[7] In this chapter two persons namely Purandara and Kanaka are studied. It also analyse the contribution of these two dasas to education.

The birth of Virasaiva Movement revolutionised the whole education system itself. It brought about changes in the social structure. The downtroddens were not allowed to take up education. Moreover it was very difficult for the ordinary people to understand the sanskrit language. So lingayats and virasaivas came forward to teach education in simple vernaculars.[8] An attempt is made to study the role played by the Virasaiva scholars in the field of education.

Chapter IV deals with the structure of education. This chapter deals with various aspects like educational finance and patronage, curriculum of education, evaluation method, teaching aids, duration of the course etc.

The Rayas of Vijayanagara gave liberal donations to education and they never made any discrimination between one religion and the other.[9] Krishnadevaraya had so much regard for scholars that he himself bore the palanquen of the great scholar Peddanna.[10] He encouraged finearts, like music and dancing. As a mark of respect for the benevolence shown by the king Laxminarayana, the teacher of dramas dedicated '*Sangeeta Suryodaya*' to the King. Harihara II made nearly sixteen gifts to agraharas and won the title '*Karnataka Vidya Vilasa*'. Even his ministers like Mudda Dandanatha established an agrahara. The kings never felt tired of listening to the learned persons. They liked the company of learned persons. Because of the encouragement learned men took more interest in expanding their knowledge and the number of learned persons increased in numbers. Although the government was not directly encouraging education, it did something by keeping a portion of the revenue for the purpose of education.[11] As most of the schools were found in temple premises the schools received this benefit. Rules and regulations were formed to safeguard the interest of these institutions and persons engaged in imparting education.

We have evidences available showing the growth of education under the patronage of various kings, ministers and rich people. An attempt is made to analyse the role of these persons in the field of education. What were the subjects taught is another point to be studied. That is why an attempt is made to bring out the curriculum of education.

The curriculum of education included the study of Vedas, vedangas, sixtyfour vidyas.[12] The qualification and duties performed by the brahmin teachers are focused upon with brief details of the subjects taught in the schools by them. An attempt is made to focus the attention on the different methods of teachings, on the evaluation system, materials used, duration of the course etc.

To show the gradual change over in the method of education and teaching, teacher - student relationship are also discussed to make it clear whether it was commercial or otherwise. In the Vijayanagara State there were some professional

classes pursuing their caste professions. That is why professional classes and their activities are discussed. Since education enlightens a person and broadens the horizons of knowledge some changes are expected. So this point is also discussed here in this chapter.

Chapter V deals with technical education and fine arts. Under technical education apprenticeship with type of education, duration, the areas of its influence on the class structure are discussed. This chapter also deals with fine arts like, music, drama etc. Emphasis is laid more on the learning process and not on the art. Similarly in the temple building, use of similar type of stones, methodology, depiction of the theme on the temple walls will speak more about the teachers who taught them. The works in the field of medical science like *Khagendramani Darpana, Ashwasastra, Supa Sastra* will give us an idea about the development of medical science during the period. It also deals with the professional guilds, shilpa shikshana, vastu shikshana, painting and general science etc.

In the concluding part of this work a brief survey is made about education under the Vijayanagara Chieftains. Vijayanagara lost its importance in the year AD 1565 after the battle of Talikota. It was a death blow to the State. In this way we find the gradual disintegration of the State on the prevailing situation. Definitely we find the birth of new dynasties and chieftains. It is very important to know whether education system continued to be as before or not. That is why a brief survey is made on the education system under the feudatory chieftains with a special reference to Nayakas of Keladi. The advent of the Europeans and its impact on education are also discussed in this chapter. Hence the present work therefore is an attempt to understand the education system in the country in the pre-modern South India.

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CHAPTER II

EDUCATION

a) Pre-Vijayanagara Education system with special reference to Hoysala Dynasty
b) Religious and Secular Education in the Existing Agrahara, Mathas, Temples, Chaityas, Viharas, Basadis and Ghatikas.
c) Emergence of New Agraharas as Centres of Education.
d) Popular Education – Initial, Secondary and Higher Education.
e) Role of Virasaivism and its impact on education.
f) Dasa Movement and its impact on education system.

A. PRE-VIJAYANAGARA EDUCATION SYSTEM WITH SPECIAL REFERENCE TO HOYSALA DYNASTY :-

Education is considered as a symbol and means to attain wisdom and enlightenment. It is supposed to enable people to understand the value of their life, culture and civilization. It can also be a process of self improvement, as it can bring about a transformation in one's life. The goal of education, whether literary or professional has been to make a student fit to become an useful and pious member of a civilized society. [1]

The main aim of education was to expose the inner qualities of a person. The tests for admission and the regulations governing the life of the student after admission and during the period of his education, were no doubt determined by the very ideals and aims of that education. The development of the inner nature or character of the student was deemed as one of the essential objects of education.[2]

The visible signs and outward manifestation of the fruitful evolution of any system of good administration could be judged in the progress of education, learning and culture of the particular part that is administered. Judged from this standard, the ancient local administrations achieved great success, for we find from the conditions of the people obtaining them a high level of education, learning and culture.[3]

In Ancient India, the system of education was fixed and standardized on the basis of certain universally accepted ideals and practices connoted by the term Brahmacharya. The *Atarvaveda* is the only veda which directly extols , exalts and expounds this fundamental system and institutions of Brahmacharya which forms the foundation of the entire structure of hindu thought and life. Subjects and courses of study may vary, but the system of education , its methods, training and description continued. Studentship in Ancient India was evolved into a science or an art of life which did not admit any change according to age or time, but was taken to be of universal validity. [4]

Certain moral and mental qualities were insisted upon as constitution. The eligibility for studentship implying the duties as mentioned in the duties of a student, comprised of

1. Recitation of sacred texts
2. Worship of fire
3. Ablution
4. Observance of the vow of begging
5. Service to the teacher.

Learning was regarded as a process of discipline which cannot operate successfully except upon suitable material. There should be an inclination to learn and acquire the knowledge. Proper understanding of the things learnt, having good memory, exercise of judgment, love for truth etc., in a student are essential. Understanding the things and memorizing are the two important tests for a student.[5]

To foster the goals of education in Ancient India and in Medieval India student's were directly under the personal supervision and control of their teachers. This helped the students to inculcate a sense of self respect, self restraint, rational thinking and imposing of self discipline and also developing good habits during the course of education. [6]

It has been laid down that all brahmins should devote twelve years to vedic studies after their upanayana. This however was not the case in actual practice. Only a small section of the brahmin community probably not more than one fifth used to devote itself to vedic studies. It has been noted that when new branches of knowledge like Grammar, Philosophy, Law and Classical Sanskrit literature came to be developed , for the preservation of the Vedic literature, the services of only a small section of the community were necessary, the rest were required to memorize the few Vedic Mantras necessary for daily religious purposes thereby dedicating themselves mainly for the development of new branches of knowledge like Philosophy, Grammar, and classical Sanskrit literature.[7]

When the brahmanical religion became very complex and complicated because of its practices people wanted a simple religion and simple means of instruction. When Buddhism stood in the fore front to propagate its faith in a simple way and with the spoken language, people accepted their type of education. Therefore Buddhism developed in to a system of simple devotion which was naturally resorted to with considerable eagerness and with a sense of relief by a vast majority of people whom brahmanism had alienated and frightened away by the inaccessibility of the literature which was difficult to understand and was complex. At the same time Buddhism attracted the ignorant among the brahmins. It received with open arms the poor and miserable of all classes. Thus brahmanism was forced to forge a suitable weapon of defence against the onslaught which the new religion directed against its weak points. It was forced to find an easier and more popular medium of imparting instructions and to remove the difficulties in the way of its propagation. Changes in the sacred literature of a people never take place except, under the pressure of a grave necessity such as that of its self preservation. The purpose for which the *Sutras* were created was to satisfy the existing literature by removing the difficulties and complexities and offer practical manuals to those who had been discouraged by the too elaborate treatises of the brahmans and yielded themselves as willing recruits to a rival faith that opened out to them easier means of worship and way to salvation. [8]

The importance of education was only recognised and emphasised in ancient India. Although we no longer possess any ancient special treatises on education, yet we do find educational concept and maxims, methods of training and courses of study, scattered in various brahmanical and non brahmanical sacred and secular works. [9]

Both in *Buddhist Monasteries* and *Hindu Gurukulas*, the student was expected to do personal services to the teacher like a son, suppliant or a slave. The teacher was prohibited from assigning any work that was likely to interfere with the studies

of the student. The teacher was not entitled to demand any service after the student had finished his course.[10]

Upanayana is sacred ceremony. This was common among all castes. Usually the education or learning process begins with the upanayana ceremony. According to *Sushruta Samhitha* the study of medical science or Ayurveda required separate performance by its student of a special upanayana ceremony, although such a student as a dvija as a Brahmana,Kshatriya,Vaishya should have already performed such ceremony according to the rules of his career. The *Ayurvedic Upanayana* lays stress on physical and moral qualifications, on properly formed bodily organs such as tongue, lips and teeth, eyes, nose and mouth and on cleanliness, good manners and moral courage, humility, capacity, intelligence, patience, retentiveness and goal, purity of body, mind and speech and capacity for taking pains. A student lacking these qualifications was not eligible for upanayana and admission.[11]

It was the duty of the teacher to teach the student without expecting any reward, and this was considered as a holy duty of a brahmin to perform his duty as a teacher.[12] It made education free and stipulation of any fee was considered a sin. However this was only for a particular section of the society. To enable the poor students to take up education begging was permitted. It was considered to be the highest duty of a student's life. Both the rich and the poor were subject to stern discipline. The student had to follow the brahmacharya during the course of his study. He could marry only at the end of his course when permitted by his teacher to do so.[13]

The studentship of a prince was to continue only up to his sixteenth year when he was to marry. During this necessarily short term (considering the Dharma Sutras prescribed the eleventh year as the age when kshatriya is to commence studentship; its term for the prince would thus comprise only five years) of his studentship, he was to pursue a threefold course of studies. The first course was in the department of the *Trayi* and *Anvikshaki*, that is religious and philosophical

subjects. The teachers of this course were required to be sishtas, that is teacher whose authority was acknowledged as much for their character as for their learning. The second course of studies was connected with *Varta*, that is relating to agriculture, cattle rearing and trade. These subjects the prince has to study under practical experts namely the heads of several actual government departments administering the affairs pertaining thereto. The third course for the prince was in *Dandaniti* or the science and art of government. The teachers were supposed to be equally proficient in the theory and practice of administration.[14]

The *Gurukula System* of education gave more emphasis on the students doing their course at the residence of the guru himself. He was expected to assist the guru in the performance of the sacrifices and other household works. Even though the student comes from the same locality or parents belong to the same place they were not allowed to go home daily. The evidences show that till the completion of the course he used to stay with the guru and had to do all the service to the latter without any complaint.[15]

It has been perhaps rightly suggested that Ancient India owed the first of her temple colleges and organized public educational institutions due to the influence of Buddhism.[16] Buddhist monastic colleges were the first systematic educational institutions. In Ancient India, they disseminated not only buddhist teaching but also non brahmanical studies and secular branches of learning.[17]

As education began to become more complex, organised educational institutions came into existence. In the medieval times the mathas of the various religious pontiffs (acharya) used to organise small centres for higher education which co-operated with the private teachers in rendering the valuable service of keeping the lamp of learning burning in a dark age when society was often overwhelmed by anarchy fratricidal wars and foreign rule.[18]

Vidyaranya was a great scholar and a teacher. In his *Anubhuti Prakasha*, he points out the importance of knowledge. He says that one should sacrifice wealth

and fame for the sake of knowledge. If any one is concerned more about wealth, he cannot concentrate on his studies, studying is a sacred ceremony in one's life.[19]

Buddhist education had a threefold aim - moral, intellectual and spiritual. In other words behind the evolution of buddhist education and learning, there had been three purposive factors at work. In the first place the monastic community had to tread along with the rules and regulations laid down in the *Vinaya Pitika* or The Book Discipline. This meant a rigorous ethical and moral course of training as also the general code of conduct among the monks and nuns. The relation between the teacher and the pupil were also governed by the Vinaya. The newly ordained monks had to undergo an arduous ethical training under the supervision of some elder and able monks. Gradually not only the monks but also the lay followers seem to have frequented the residence of each *sthaviras* in order to receive instructions on the subject of their choice. I-Tsing clearly refers to this feature, when he says that students (brahmacharins and children manavas) came to study under the Bhiksus and studied either Buddhist literature or secular science.[20]

It is necessary to emphasize certain general features that characterised these centres of Buddhist education. It has been repeatedly pointed out that the Buddhist monasteries were not only the true centres of Buddhist culture in particular but also the nurseries and repositories of Buddhist education and learning in general. In course of centuries some of these monasteries of India grew into large educational centres and had some characteristic features which justify their being described as universities.[21]

During the Sangam Age the brahmins no doubt engaged themselves in the study of the Vedas and sacred literature. But these did not influence the other classes of people in any perceptible measure. The kings sought the aid of the learned brahmins. Some ideas concerning sanskrit epics became popular in the courts. But sanskrit education remained a monopoly of the brahmins for ages.[22]

Regarding the education of the common people in the Sangam Age precise information is not available. We come across the designations of the teachers like, *Asiriyar, Uvattiyagar* and *Kanakkayar*. In all likely-hood the villages of Tamilagam provided some general education through the aid of village teachers. In the Sangam Age itself Tiruvalluvar stressed the importance of education in thirty of his verses. He held that learning is the only imperishable wealth and that the learned are honoured not only in their own native land, but all over the world. The importance of imbibing knowledge through listening to the learning, let one fill one's ear with knowledge; it is one's support in one's hour of gloom.[23]

The beginning of collectivism or of organization in education may be traced to the earliest vedic times. We come across the *sanghas* or assemblies of learned men meeting and discussing the matters in connection with education. The *Upanishads* tell of regular learned conferences meeting at the courts of kings by royal invitation and companies of *charakas* or wandering scholars touring the country in quest of higher knowledge, its centre and exponents. Then there were also stabilised institutions, the academies of sciences like the *Panchala Parishad* which produced some of India's highest philosophy. Later came Jainism and Buddhism with their emphasis upon the system organized brotherhoods accommodated in the rock cut halls, viharas and monasteries. The brahmanical system followed suit with similar institutions like mathas, regular colleges as we know them now.[24]

With the growing rigidity of the *chaturvarnya system,* the privileges of education of the common people were severely restricted. In the Pallava and Chola times education of the masses was of a limited character. It remained static and did not progress with the times, or with growing knowledge. In the name of religion most of the non brahmin classes were denied higher education and this was an unfortunate piece of social injustice perpetrated over the ages.[25]

' The education of women seems to have received a setback with the stabilization of the *Varnashrama Dharma* beginning from the days of Pallava

Supremacy. Child marriage which came into force was an essential factor which aimed at strengthening the varnashrama dharma. The real objective of child marriage was to prevent a low caste man having an affair with a upper caste girl. When the *chaturvarnya system* become strongly entrenched it was accepted that the duty of the women was to serve her husband and attend to the responsibilities of the kitchen. The freedom of women and the scope of their education became vastly restricted.[26]

In Ancient Karnataka guru was everything. All Kannada poets first mention the guru and then begin their work.[27]

The sources from the Mysore Inscriptions show how the province was abounding in such wider cultural institutions which were known in three distinct varieties called *Ghatika, Agrahara, Brahmapuri.* It tells of a pupil who wishing to be a master of pravachana, went to Kanchi, visited each of its ghatikas for instruction, and became a quick and accomplished debator. Thus ghatika was a centre of learning and religion and small in size. An agrahara was a wider institution, a whole settlement of learned brahmans, with its own powers of government and means of maintenance granted by generous donars. The agraharas were governed by its sabha, some of whose proceedings are recorded in inscriptions.[28]

In Ancient Karnataka temples were the dwelling places of the shaiva yatis or saints. They were imparting education also. The devotees gradually started giving donations to the temples for the advancement of education. Gradually the temples took the shape of a school or an educational institution.[29]

The father himself was a good teacher to his own son or to his children. The children were taught the professional skills of their father. To get the technical education the students had to go to other places and undertake apprenticeship under different teachers.[30]

Education in the beginning of the AD twelfth century, as in ancient days, was purely a religious matter because it was imparted in a Temple, Basadi or Chaityalaya.

Hence we find a rapid growth of mathas during this period. Lingayats do not worship idols in temple as they think that body is the temple. Therefore they conducted their religious and educational affairs in the mathas. Innumerable donations were also given by the well to do to facilitate education in mathas. Side by side with the mathas, the temples also began to grow in a greater number. It seems that though the lingayats did not believe in temples they were not against them, because the temples in those days was an important social institution. In Medieval Karnataka the temple became the court, the school and the municipality all in one. From such an institution of antiquity the lingayats did not wholly disassociate themselves though they had their own social order in matters of religion and education. Before the mathas came into existence almost all villages had temples. If there was a dispute the Mahajanas sat in judgement. If some disorder was brought to their notice it was taken up by them. Any thing of social importance was always associated with the temple. In the AD twelfth century we find that innumerable mathas with gurus as their heads came into existence under the circumstances mentioned above. These mathas resemble the monasteries headed by monks in Europe during the medieval period.[31]

For pursuing education people were moving from one place to another. In the AD fifth century, we find the founder of the Kadamba Dynasty traveling all the way to Kanchi, then a great seat of learning in order to pursue his studies in advanced subjects. Similarly Akalanka, the jain disputant, in the AD eight century, went to the Bandha College at Ponataga, near Thiruvettur in the present North-Arcot District.[32]

Belligame was the capital city of *Banavasi Twelve Thousand.* It was a model state having five mathas, three puras and seven brahmapuris, and as it is well known that mathas and brahmapuris were the centres of education. Hence they continue to serve the people as important education centre. Both initial and secondary education was provided in these mathas and brahmapuris respectively.[33]

The mathas specially are indigenous Indian examples of educational organisation by which different and distinct centres of culture and religious life, religious brotherhoods of different localities are affiliated to a central and common seat of authority at head quarters and regulated and controlled by it. The best example of this type of educational and relilgious organisation is furnished by the *Golaki Matha* in a series of inscription of AD thirteenth century in the Kurnool District. This shows how this particular matha grew up and exercised its spiritual influence and direction over as many as three lakhs of villages under a succession of its famous chiefs and teachers.[34] Even during the Vijaynagara period the system of education was not much different from the earlier period as even Kurnol District was under the control of the Vijayanagara State.[35]

We have already studied about the important role played by the temples and mathas in the ancient period. Even in the case of medieval period temples carried on the same function with minor changes. Donations to temples in the form of danas or gifts were quite common. This was done with a view to encourage education. There are records available from Ramnad District, Tiruppattur Taluk which registers gifts of land of *Mannanimangalam* to a certain Tiruvambalamudaiyar Naraijnanasambandar of the Meygandar Santhana and belonging to this matha of the village for having composed a Purana called the *Ongukoyil Purana* in honour of deity in this temple.[36]

The flourishing mathas connected with the temple in the south which were both teaching institution and also resorts of intenerant medicants are mentioned in numerous other records. The *Golaki Matha* at *Tiruvalisvaram* belong to the teachers of Jnanamrithacharya lineage who explained Tirujnana or Sivajnana to the people who visited the temple. Another line of teachers of the Jiyar Santhana of the same matha is also mentioned. In Tiruvaliswaram temple there were two other mathas called *Virapandithan-Tirumandam* at Mannarkoil, there was a vaishnava matha of Sendalangara Mamuni. At Shermadevi in the temple of Appan, there was a matha called *Mudivalangunperumal-Tirumandam* in which provision was made

for feeding the Tridandi Sanyasins and a teacher of the Sastras. In this way both mathas and temple performed their respective duties as centres of education. These mathas contained highly intelligent and scholarly personalities. The matha had the right to appoint a particular man as a teacher to these mathas. These mathas encourage dancing and other fine arts.[37]

We have several examples regarding the educational activities carried on by the different scholars during different periods under different dynasties. As far as Karnataka is concerned the famous dynasties like the Chalukyas of Badami, Rashtrakutas, Hoysalas and Vijayanagara etc., showed enthusiasm in the development of educational standard of the people by giving encouragement to scholars, teachers and other literary personalities.

One important feature of the education system in this country is that it depended on the religious influence. So the fortunes of each education system depended on the support it received by these faith, amongst the people and the ruling sovereigns. At some stages we find the Karnataka kings as the followers of jainism, and at some stages as the supporters of buddhism, shaivism and vaishnavism.

In the early phase of the Karnataka history jainism had great influence on the kings and on the people and we find the rise of jaina type of education during this period. According to an inscription dated AD 1415 Bharangi in Nagarakhanda was a centre of pious and learned men and wealthy people so that it seemed the abode of goddess of fortune.[38] Jaina scholars played an important role in the literary progress of the country. When we come to the Hoysala period Srivaishnavism began to play its role as a trend setter and Ramanuja was instrumental in bringing about this reform movement during this period.[39]

We have ample evidences to prove that existance of great many renowned literary personalities about whom we read in our history. The History of Karmataka dates back to the Pre-Christian era . Though *Kavirajmarga* is considered the earliest Kannada work of the A.D Ninth century there is ample

evidence to show that poets and writers flourished even before that book was written. *Vaddaradhane* is now supposed to be a work earlier than kavirajmarga. If men of letters existed then, it follows that imparting education in some form or the other existed in Karnataka. It may be made out that a system of education for masses also existed.[40]

The history of education and also the history of literature can be studied by taking into consideration the social conditions prevailing then. In the course of our study we find that education flourished under certain dynasties and declined during certain periods. To explain the why and where of it there is need to study the spirit of the time. [41]

There are many differences between the Brahmanical and Buddhist type of education. In the brahmanical set-up the home itself was the school with spiritual parents as its teachers. Another feature is the *Gurukula System* where we find the gurus home serving as the school or the centres of education. The young people were admitted to these gurukulas. But under the buddhist system it was monastery playing the role of an educational centre. The student's after breaking the domestic ties came to these monasteries. The Brahmanical system did not favour the expansion of the small school under an individual teacher into a large educational institution with a collective body of teachers, as was the characteristic of the buddhist system.[42]

Following the examples of Jainism other religions also started spreading their religions in this part of the country. Since education was closely connected with religion many Jaina, Buddhist and Brahmanical institutions came in to existence. Education was not a thing apart as it is now. The viharas of Buddhist and the chaityalayas of Jainas were as much educational sancturies as they were religious seats. [43]

Hardly we find any differences between the buddhist and brahmanical system of education so far as the rules and regulations about the life of a student in his

teacher's house as laid down in the dharmasastras and also deduced from the Jataka Stories. It is only a modification of the existing brahmanical principles in a more enlighten and convincing manner. Hence in broad outlines Buddhist and Brahamanical systems are synchronous. The rules and regulations about the life of a student in his teacher's house as laid down in the ancient Dharmasastras fully harmonize with the corporate character of educational institutions as deduced from the jathaka stories. Hence it may be concluded that the educational system of the buddhistic viharas in Karnataka was of the same type as that of brahmanas. [44]

In the Varnashrama system brahmins and the kshathriyas had many privileges. Brahmins indulged themselves in the study of Vedas and with the performance of vedic ceremonies. In the education field they had an upper hand over the other castes. [45]

Upanayana ceremony was common to the first three groups, that is brahmins, kshathriyas and vaishyas[46] At one period an oral request on the part of the student and a verbal acceptance on the part of the teacher were regarded as quite sufficient to constitute a valid upanayana. In this way it was the formal beginning of the education of a student. Usually it was done between eight to twelve years of age.[47]

History, Puranas, Vedas, Vedangas, Tarka, Vyakarana, Mimamsa, Sahithya Alankara, Jyothishya, Geography were the subjects taught in the schools. Students were given the chance to select the sulbjects of their own choice. Students were fully dependent upon their teachers. There was a close relationship between a teacher and a student.[48] There were periodical tests to know the academic performance of a student. Probably in front of the pandits tests were conducted. At the last lap of their education students used to get the blessings of the guru by paying the *Gurudakshina*. Usually the course of education was for twelve years.[49]

From the inscriptions available at Shravanabelagola there is little reference to the educational centres like temples, mathas and ghatikas.[50] But that does not mean that the jains of this region were not interested in education. Instead of using

temples, mathas,ghatikas, they used jaina basadis as centres of education. Guru was called by different names like *Thammadi, Voja, Upadhyaya*. Students were called as *Mani* and *Shishya*.[51]

Womens education was also not neglected by the people of Karnataka. In the number one hundred thirty two, one hundred forty three inscriptions of Shravanabelagola Shantaladevi is refered to as "Sarala Kalagamanuneyam Nijakalabhyudaya Dipikeyam Vivekkake Brahspatiyum, Geetavedhyamrita Sutradareyum". [52]

Usually the academic year began in the rainy season. Even during the early period we find the same practice. According to the *Nasik Cave* inscriptions, Vasavadatta besides encouraging brahmans by giving villages, dedicated the cave monastery for buddhist mendicant priests. Further he deposited with a guild some amount and directed that the interest accrued there on was to be enjoyed by the brahmanas and out of this interest he directed that a garment should annually be given to each of the twenty priests residing during the rains in his cave monastery.[53] Vasavadatta might have encouraged the buddhist also in the same manner as he was catholic in his out look. Describing the medicants in the cave Dr. Bhandarkar R.G. goes on to say that the monasteries contained cells intended to serve as residence for bhikshus as mendicant priests. These priests travelled over the country during the year and spent the four rainy months at one of the monastic establishments. In the month of shravana the monks held the ceremony of robing at which old clothes were discarded and new ones worn. Villages were assigned by kings and their officer's for the support of these religious establishment.[54] In these religious establishments there were some permanent priests also to look to the religious and educational needs of the permanent residents.[55]

The Buddhist Monastic organisation brought out clearly definite duties to the ascetics. The first was the apprenticeship of the novices. The second was to preach the gospel of Buddha. The monastic organisation acted as an arbitrater in

the matter of religious doctrines. We have seen that the hindu ascetics did not have any regular institutions to impart learning. They instructed only those who went to them. But Buddhist Monasteries devoted themselves whole heartedly to the task of imparting education. Mookerji R.K. says "The history of Buddhist system of education is practically that of the buddhist order of the sangha. Buddhist education and learning centred around sacrifices. All education sacred as well as secular, was in the hands of the monks. They had the monopoly of learning and of the leisure to impart it. They were the only custodians and bearers of the Buddhist culture.[56] The Buddhist Sangha had close connection with the laity upon whom it depended for its very support and maintenance. The laity depended for their religious education upon the monasteries which were the exclusive centres of such education because the monks alone had the monopoly as specialists, experts in the knowledge of the sacred lore".[57]

Shankaracharya had grasped the imperative need of having monastic centres for the consolidation and spread of religion and philosophical ideas. He established four mathas in different part of India. They were Dwaraka in the West, Puri in the East , Badri in the North and Sringeri in the South. They were centres of monastic work. Shankara by establishing monastic centres in various places wanted not only to combat evil practices which had become popular in the name of Hinduism, but also wanted to enlighten the people about the true principles of Hinduism. Moreover the assignment of different territories to each of these four centres shows that Shankara had in his view the spiritual welfare of all the people in India. The four principal monastic centres were not sufficient to contain the growing number of sanyasis during these ages. Eminent sanyasis have set up new centres at a number of important places of pilgrimage such as Haridwar, Vridavan, Prayag, Banaras and Girinar. Such a centre is called *Sthana* meaning a spot or place. The various centres were under one sanyasi who was called *Mahant* or Swami Shankara. His object was that these places should be great seats of learning where sanyasis could get a place of abode and food and clothing and cultivate vedantic philosophy in

peace.[58] Generally the Hindu Monasteries owned properties especially lands, the acquisition of which was found essential as the inmates of the matha required a source of substenance.[59]

Regarding the educational activities the early hindu ascetics did not have any regular institutions to impart learning. The Buddhist Monastries devoted itself whole heartedly to the task of imparting learning. Following the buddhist tradition both Shankara Matha and Virasaiva Mathas have become centres of learning. Buddhism organised a very effective system of missionaries to spread the tenets of its religion. As a consequence of the great missionary activities, Buddhism spread to all eastern asiatic countries including China and Japan.[60]

The whole of the Tulu country is interspersed with religious centres called mathas where various deities have been worshipped. These centres were in historical times, places of worship, education, public enlightenment and place of spiritual experience. The writing of history of these mathas, exploring their origin, growth and development and understanding the various phases of religious orientation and philosophical background along with a detailed iconographic study is most fascinating and had yet to be done for a clear perception of the inner essence of the culture of the people. The two mathas propagating the *Bhagavata Sampradaya* - one at Balekudru in the Udupi District and the other at Ednir in the Kasargod District respectively are again refreshing source for original study. The contributions of the eight mathas at Udupi expounding the *Tatva Veda* is yet to be given a coherent form.[61]

Inscriptions throw welcome light on the formation of agraharas in KarNataka by indicating the various stages in their formations. Usually the king or with his consent officers or others granted a village to an individual or individuals in recognition of their learning or public services. If the village was occupied, the donees or donee received only rent from it. But if it was an unoccupied village the whole area of the village was bestowed on the individual or individuals. The chief donee of the agrahara became its head. His position was hereditary. The ownerless lands which

became the property of the whole agrahara and the rent from the land owners was divided equally among all the share holders. Houses and house sites came to be properly distributed among the inhabitants.[62]

The Agraharas of later days could generally be compared to the gurukulas of Vedic and Epic days although there were fundamental differences between the two. Like the gurukulas, the agraharas were residential education institutions. Unlike the gurukulas and such institutions headed by one Sage, the agraharas were managed by group of people called *Mahajanas*. In the agraharas there used to be various teachers learned in different branches of knowledge and each taught the subject in which he was proficient. The vedic traditional learning was common and the students were under the direct control of the teachers. It is, therefore proper to think that the agraharas evolved from the earlier gurukulas keeping in view of the changed circumstances and time. The gurukulas of the forest made way for the educational institutions founded in cities and towns. But the residential character of the gurukulas was not lost. Thus we find that the whole villages were converted into educational institutions and called agraharas.[63]

Agrahara was a means to promote learning for those who are in pursuit of knowledge and for others it was a means to attain punya by making donation to religious and educational institutions. Among the act of charity *Vidyadana* was considered as most sacred. So with this manifold purpose many agraharas were formed.[64]

Besides being centres of religious activity, the temples were the centres of cultural and educational activities. Fine arts like painting, music and dancing came to be displayed in these temples. In addition, a charity house came to be attached to temples where scholars, holy men and ascetics were fed every day. Further, they maintained artists like the piper, drummer *(Paukare),* the flute player *(Vamsiga),* besides the flower man *(Huvadiga)*, gardener *(Totagara)* and other temple servants. Temples were the centres of cultural activities. They attracted people not only for

worshipping the deities, but also to listen to the holy scriptures and be educated in religious thought and philosophical concepts. Free education from primary stage to higher learning was given in schools attached to these temples.[65]

Regarding education of the early period certainly there is a more positive information on higher studies in sanskrit than on popular education. While the former formed the subject of liberal endowments recorded in inscriptions at considerable length and object the latter references are not so rich in details. In Karnataka during the early days many temples, palaces, ports and other structures both private and public were built. The construction activity of these monuments must have given ample scope for the discovery of fresh talents besides the application of known abilities. Judging from monuments that have survived one may well conclude that at no time there was a dearth of artisans who were also great artists. The beauty and accuracy which mark the engraving of vast inscriptions on stone and copper plates indicate to the high degree of literacy and skill of the engravers while the literacy merit of many of the inscriptions as well as the volume of literature produced at different periods show that the cultivations of the popular speech of each locality and its employment in administration and education was by no means neglected.[66]

It may further be noted that the vital principle of Ancient Indian Education was that of individual and intimate relationship between pupils and their teachers as members of the same family living in a common home and the students were called *Antivasi*. The home of the teacher functioning as the school (gurukula) in those days.[67]

The social set up in Karnataka while conforming to the concept of Varnasramadharma did display considerable moderation in its actual practice. It did not prohibit any one from changing ones vocation. According to earlier writers on Dharma Sastras, brahmanas were not allowed to pursue trade, agriculture, fighting and similar other professions except in emergency. True in Karnataka a section of

the brahmanas were orthodox who observed the sixfold duties *(Shatkarma)* prescribed by the Srutis and Smritis, viz Yajna, Yajana, Adhyayana, Adhyapana Dana and Parigraha. They were devoted to the study of the Vedas, performance of rituals, exposition of philosophic doctrines and the teaching of the sacred texts. They were considered as the custodians of the religious lore.[68]

In the Pre-Vijayanagara period primary education was in Kannada, while higher education was in sanskrit. It was known as *Karnataka Siksha or Bala Siksha or Karnataka Bala Siksha* and the primary school teacher was known as KarNataka Pandita and also *Akkariga.* Thus the three Vedas were taught in village school which normally met in the precincts of the temples. The village teachers were given a fixed pay. At the primary stage, the alphabets were taught. And after teaching the kannada letters the children were introduced to kannada language. There were many temples, mathas, buddhist viharas and jaina monasteries unmistakably indicating a fairly widespread literacy in the region.[69]

Generally, teachers have been referred to as *Upadhyaya, Oja, Akkariga, Bhatta, Bhattopadhyaya, Sastri, Pandita, Acharya* and the like in the inscriptions. For instance, a record dating back to A.D 1012 from *Kotavumachige* refers to Akkariga. He is described as being well versed in grammar, a subject which was probably taught by him. The same record mentions a *Bhatta*, who was teaching Nyaya and Prabhakara. Reference is made to a *Bhattopadhyaya* in an inscription of A.D .1049 from *Bagewadi* in Bijapur district. Another record dated A.D. 1060 speaks of Oja viz a teacher who taught the students in the matha. Upadhyaya is mentioned in an inscription dated A.D. 1098 who taught Prabhakara. Upadhyaya is mentioned in another record dated A.D. 1123. He is said to have been teaching Kaumara Vyakarana. Reference has been made in inscriptions from Shikaripura Taluk of Shimoga District to Sastri who recited the mantras. An undated record from Tumgal in Jamkhandi Taluk of Bijapur District makes reference to a Bhattopadhyaya. In this way a teacher had a very important role to play in the career of a student. He was a philosopher and a guide to him.[70]

In appreciation of their learning and also for their maintenance, the teachers were given liberal grants and to make such grants to teachers, were considered an act of merit. It was belived that whosoever gave a vritti to a teacher and provided for education would acquire great merit, happiness and wealth. This act was known as *Vidyadana.* Annadana was indeed meritorious but vidyadana was more. Therefore, many people cameforth with several grants. Such grants were generally in the form of permanent endowments created by giving lands or their income. They were usually called *Vritti or Bhatta vritti,* a grant in the form of land or money to a learned scholar *(Bhatta).* [71] If grants were made for the maintenance of the professors were called *'Bhatta vritti'*, those granted for student maintenance were known as catta vritti or chatra as refered to in a record of AD 1121 [72] refers to endowments like '*Bhattageyi* and *'Cattageyi'* which were grants of land to professors and students respectively.

Needless to say that suffixes like Bhatta, Bhattopadhyaya etc. had much significance in those days and were indicative of high learning and reputation, as for instance, Mahopadhyaya (great teacher) of Bengal inscriptions. [73] Bhatta denoted bramanas as Venkateshwara S. V points out 'whose duty was to teach as well as to learn.[74]

Brahmanas, other than those who entered into service, by and large lived on voluntary gifts from all classes of people from the King downwards. Hundreds of inscriptions proclaim the continued solicitude of Kings, nobles and merchants for the maintenance and encouragement of a class of men who devoted themselves exclusively to learning and teaching, who were capable of finding solutions to the problems effecting social welfare and whose presence in every town and village was calculated to provide patterns of ethical and religious conduct for the rest of the people.[75]

The social life of the Hoysalas was a contribution of the past. In the social setup brahmanas enjoyed a high status. They were well versed in learning. They

were devoted to reading and teaching of *Vedas, Puranas, Sastras, Logic, Agamas, Smritis and sacrifices.* Grants were given to the brahmanas for reciting Vedas. Mahamandaleshwara Vembideva alias Nandideva having made Kulaimam Pallam of Koduvatti in the Northern division of Sanninadu of Nilagiri, Sola Mandalam into a tank under the name of Nandi Samuttiram, granted the lands below the tanks to thirty two brahmanas under the following conditions - that they should recite the Vedas before the god Nandisvran Udaiyar at the times of equinoxes, solestics and transists of the sun from one sign to another and on festival days they should get an allowance of food for service done.[76] Money was granted for the purpose of feeding the brahmanas.[77] Somadandadhipathi with rejoicing gave the celebrated Somanathpura to chief brahmanas distinguished for good character, knowledge of the Vedas and Sastras, devoted to all rites and sacrifices.[78] Land was granted to provide a chatra in Nuggiyehalli for feeding twelve brahmanas daily.[79] This highlights the superiority of the brahmanas in social status and the monopoly over the education. The donation of land grants by the king and Mahamandalesvaras shows the patronage given by the officials to education and respect towards the educated persons.[80]

Jainism in Karnataka formed its most congenial atmosphere during the Hoysala rule. The jaina acharyas like Simhanandi and Suddatta were intellectual giants. Further the jain acharyas helped persons determined to improve social order in the region if necessary by a new political order. Their main idea was the creation of a proper political background for the development of jaina faith.[81]

Sala, the founder of the Hoysala dynasty had the benediction of the great jaina acharya Suddatta also known as Vardhamana Muni. He was foremost in the management of the Hoysala affairs, probably the help that the jaina acharyas gave to the Hoysala rule in its early stage accounts for the great devotion the rulers of that dynasty showed to jainism. Suddatta the distinguished jaina acharya continued to be the preceptor of Vinayaditya and Nripakama. The preceptor of Vinayaditya II was Santideva. The ruler built many basadis in the kingdom. King Ereyanga did not lag behind his predecessors in his devotion and liberality to jaina faith. Acharya

Gopanandi was his guru who contributed much to the progress of jaina religion. The preceptor of king Ballala I was Charukirti Muni who was known for his learning and knowledge of medicine.[82]

In the very early day of our history, we are told that princes used to join the gurukulas of famous sages, and get their education. But when we come to the later historical period, it becomes difficult to know if such a system continued. We cannot also say that they used to live in the agraharas to pursue their studies. But it is certain that the princes were trained and were given proper education by learned teachers. The royal preceptor, the *Rajaguru* undertook the responsibility of training the princes. We find references to such learned men living in agraharas, who were disignated rajagurus of different princes.[83]

In the Jaina School the students were primarly taught with the syllabus of the Jaina tirtankaras. At the same time the jaina scholars were making a comparative study of all the religious faiths. Marasimha of the Gangas is spoken of as one who was expert in grammar, Logic, philosophy and literature, he who skilful in the management of horses and elephants, and he also was regulated by his remarkable intellect matured by an investigation of all the itihasas and Puranas.[84]

Castes other than brahmanas followed more or less the same procedure in imparting education as was followed by brahmanas. The upanayana ceremony and other samskaras were also observed by them. But, these had become very formal by the end of the A.D. nineteenth century. To what extent this ceremony of upanayana was debased in Karnataka in the fourteenth century is pointed out by Dr. Altekar A.S. from the *Malavalli inscription*- 'A pious brahmana, according to the inscriptions performs the upanayana ceremony of four ashwatha trees planted in the four corners of the garden'.[85]

The kshatriyas in these days performed sacrifices, studied and cited the Vedas and followed the religion preached in the Puranas and not in the Vedas. The

difference between the brahmanas and the kshatriya lay only in the slight variations in the syllabus so as to suit the respective castes.[86]

Before the A.D. tenth century the various castes in KarNataka had developed into rapid and leather bound sects. As a result we find that the curriculum slightly varied from caste to caste in accordance with the particular profession the members of the castes followed. Generally the knowledge of three Vedas and knowledge of the pupil was to follow later were given at home by parents. There were also schools where the pupils of all castes thronged to receive an education of a broad type. Vocational education was not a regular feature in such schools. The old gurukula system also continued to be there in certain families. But as the public schools greatly lightened the burden of the parents, the gurukula system was on the wane. However, we find that the syllabus at home and school ran the whole gamut of human experience as it was liberal and vocational at once.[87]

From the inscriptional evidence it can be assumed that liberal education was given by the state through the various educational institutions. They kept alive the interest of the people in the several branches of the secular and religious knowledge. The agraharas and brahmapuris which were predominantly brahmana institutions, basadi and matha being jaina and saiva centres of education made great contributions to the course of education which is a commendable feature. Students and teachers had an intimate contact as they lived together and the teachers with their remarkable personality impressed the students very much. They were given training in physical, emotional intellectual and spiritual aspects.[88]

During the Hoysala period the people had high respect for learning and education. The educational needs were met by various cultural agencies. The educational institutions of the Hoysala period can be grouped under jaina and hindu type of education although jainism had lost its influence over the ruling family and on the people, particularly after Vishnuvardhana, the jaina educational institutions continued to function till the end of the dynasty. The Hoysala rulers showed equal

patronage to hindu and jaina educational institutions. This is evident from the inscriptional evidences of the period available.[89]

As in the earlier period, even during the Hoysala period higher instruction in several branches of human knowledge were imparted by the ghatikas, agraharas, brahmapuris,mathas and temples which were financially very rich.[90]

Among the most famous agraharas of the period mention may be made of Sarvajnapura in Hassan District, Nagarkhanda and Killangu in the Shimoga District. A graphic picture of the educational life of the Sarvajnapura Agrahara is given in an inscription of A.D. 1234 " In some streets there were brahmanas reading the Vedas, Sastras and six systems of Tarka; mantapas were intended to be used as theatres for new shows; in some temples were groups of brahmins were either reading the Veda or all at once listening to some higher science, or successfully carrying on discussions on Logic or joyously reciting Puranas or settling the meaning, teaching, listening to good precepts and the rule of their faith were the brahmanas devoted."[91] In that agraharas there were one hundred and twenty two scholars.

We can cite numerous examples in this connection. The Bandalike record dated A.D. 1204, in Shimoga District informs us that Nagarkhanda in *Banavasi Ten Nad,* there were five agraharas. These institutions were maintained by granting villages to the teachers as also the houses which contained all the necessaries of life including the furniture, utensils etc. One could hear the brahamanas, whether learning themselves or teaching others. *(Manoragadir Oduverd Odisuvud)* All the Vedas *(Nikhila Veda)* Puranas, polity *(Suniti Sastra)* Logic (Tarka) Agama, Poetry *(Kavya)* Drama *(Nataka)*, Narrations*(Kata)* Smritis and the rules of sacrifices.[92] To perpetuate the recitation of Vedas and their study was considered as a meritorious act.

The brahmanas of Talipur Agrahara are described well versed not only in the Vedas, sastras and various branches of learing like Logic, grammar, poetry, drama, music, but were acquainted with many languages like those of Karnataka (Kannda)

Lata and Dravida and all their scripts (lipi).[93] Rightly therefore the agraharas were called Vidyanidhis. One agrahara Somanathapura is called *Vidyanidhi* in an inscription dated A.D. 1268.[94] Yet another agrahara also named Somanathapura in T.Narsipur Taluk of Mysore was known as Maha Agrahara Vidyanidhi Prasanna Somanathpura according to a record dated A.D. 1276.[95] In this way we find the descriptions of numerous agraharas amplifying the fact that they were centres of learning. Some records glorify the greatness of agraharas as centres of learning to such an extent that it is imagined that even the parrots of the agraharas could repeat the Vedas and the mantras.[96] To cite an example, the record of A.D. 1268 says that in some of the places the agraharas were fed with Nyaya and nourished upon the Mimamsa and also that some of them could be seen argueing among themselves while some others were discussing grammar, rules of sacrifice, poets etc.[97] Learning aside poetic imagination, poets here obviously want to emphasise the intellectual atmosphere in the agraharas.

In the agraharas the eighteen vidyas or sciences comprising the four Vedas six Vedangas, Mimamsa, Nyaya, Purana, Dharmasastra and four Upavedas or minor Vedas namely Ayurveda (medicine), Dhanurveda (science of weapons), Gandharva Veda (music) and Sthapatyapaveda (Technical arts such as carpentry and architecture) were taught. Many such agraharas were established under the patronage of Vishnuvardhana and Narasimha. Among such agraharas mention may be made of Hariharapura Agrahara consisting of two hundred brahmanas and the Vishnuvardhana Agrahara.[98] Narasimha gave donations to the Morale Agrahara of the saiva brahmanas.[99] There was also an agrahara at Talipur.[100] Again the Neralege (Hassan District) grant of Hoysala Vira Ballala II tell us that thle King found an agrahara called Neralege, and bestowed the two hundred and two vrittis on learned brahmanas, whose activities were the result of their supremacy over the fourteen branches of learning – namely the four Vedas, six Vedangas, Logic(tarkas, dharmasastras, Puranas and Mimamsa).[101]

We often come across many grants made by the state as well as by private individuals a view to promote and facilitate the cause of education in the agraharas.[102] Kesava Dandanayaka in A.D. 1158 granted land for teaching the three Vedas (rig, yajur, and sama) vyakarana (grammar) prabakara (a school of purva Mimamsa) vedanta (philosophy) and the like in the agrahara of Talagunda (Shimoga District).[103]

He also made endowments for the forty eight students (chatra) studying those subjects; i.e for their clothing, weekly oil bath (abhyanjana) etc., as also for those teachers who teach kannada and who impart the primary education (balasikse) [104]

The state indeed indirectly financed education, since it was the state the king and with his consent, his subordinates – that used to alienate the villages, are the revenue thereof, to the brahmana donees who, being thus freed from the anxiety of maintenance, could devote all their time and energies to the cause of education.[105]

The brahmapuris were simply brahmana settlements in its cities and towns to impart education.[106] The Sikaripur record of AD 1159[107] describe the brahmana donees as discharging the traditional six fold duties, and as well versed in the six systems of Logic (Sat tarka), in Mimamsa and in such other subjects. They were proficient in Puranas, Smritis, Kavya, Nataka, Bhasya, Manjari, etc., Thus, it becomes clear from the above instance that the whole town with its brahmana settlement is referred to as the brahmapuri.[108] They were both educational as well as cultural centres. The brahmanas of these settlement were enjoying vrittis for their maintenance. The students flocked into these institutions to extract the benefits of the knowledge possessed by the reputed scholars who settled in these brahmapuris. The brahmana doners are described as discharging six fold duties and as well versed in the six systems of Logic (sat tarka) in Mimamsa, and in such other subjects. They were proficient in the Puranas, Smritis, Kavya, Nataka, Bhasya, Manjari etc.[109] We are told that at Belligame in Banavasi Twelve Thousand there were three puras and seven brahmapuris.[110] A Soraba (Shimoga) record of A.D. 1165 shows that there were three brahmapuris in Balepura.[111] An epigraph of A.D. 1192

from Kallevad (Bijapur District) refers to some grants for the maintenance of eight brahmapuris in Tardavedi One Thousand Kampans.[112]

The ghatika was an institution of highest learning where the students and scholars obtained the highest learning in religious and secular literature.[113] In the presence of the kings, learned discussions on philosophical question were held. Those who distinquished themselves in scholarly disputations and discussions-Sastrartha or Vakyartha as is well known to this day were called *Ghatika Sahasa.*[114] Reputation of an opponent's position was considered of great importance in a discussion. A Sikaripura record of A.D. 1207 mentions the names of several brahmanas such as Ghatikvadi Vishnudeva Kanva Ghatisasa, Ram Ghatisasa, Harihara Ghatisasa and so on as learned teachers.[115]

In the earlier period matha was simply a hostel or hall for students.[116] But later it came to mean a residential college of students, and it is in this sense that we find the word used in the medieval inscriptions.[117]

An inscription of AD 1058 from Nagari (Gulbarga district) throws interesting light on the point, and shows beyond all doubt that the ghatika was a reputed centre of higher learning. [118]

These long record, composed in kannada verse and prose, speaks of Madhusudana also called Madhuva who was the Karnataka minister for peace and war (Karnataka Sandhi vigrahi); and who, besides the three temples which he built, founded the institution called the ghatika sthana (ghatika sthanamenipa salege), in the Mahagrahara of Nagavavi (with its 400 strong Mahajanas, a new Brahmaloka - Abhinava Brahmalokam) as it were, brought into existences and indowed on the same occasion by Madhava. The said institution was given a sumptuous endowment of lands by Madhava. [119]

This institution, meant for two hundred students of the Vedas and fifty of the Sastras, was manned by three teachers of the Sastras, three teachers of the Vedas,

three expounders of the Sastras i.e one each of the Bhattadarsana, Nyasa and Prabhakara, and lastly, six librarians (Sarasvati Bhandarigar), two hundred sixty five in all[120] who were granted lands by the founder donor Madhuva. The donees were also to be fed and clothed out of the proceeds of endowments. Moreover, the salaries of the teachers, exposition of the three Vedas, mentioned above, as also of the librarians, and the time keepers (Ghatika Prahari), were also provided by separate allotments of land. This record is of particular interest as it happens to be one of the rare evidence showing that there was a big library maintained at the institution with a staff of six librarians. [121]

Though there were many mathas and temples some belonging to Kalamukhas and some others to the saivas in general referred to in the inscriptions of Belligame shows what a great centre of learning Balligame was during this period. Indeed it has been aptly called "A twelfth century university in Mysore" [122] It is likely that the jaina and the baudha mathas too, like the hindu mathas imparted education to students.[123] According to an inscription of A.D. 1165 from Soraba there is reference to five mathas at Ballipura practicing the rites of their own respective creeds.[124] In another inscription of A.D. 1182 from Sikaripura we get the information about a jaina teacher Munichandra publishing commentaries, making the science of grammar of his own, adopting the rules of Logic, explaining the poems and dramas.[125]

The Hoyasala rulers did not neglect elementary education though we have no means to known the system of elementary education, we would not be far wrong if we say that every village had an elementary school.[126] We learn from an inscription dated A.D.1174 that Heggade Ereyanna, a minister of Ballaladeva built a house at Narasimhapura and appointed Boleya Soviyanna to teach kannada to the boys. Further he fixed twelve boys and three gadyanas to the lady cook for their maintenance.[127] Further another record of A.D.1290 from Mysore District refers to a grant of money (six gadyanas) made for the maintenance of teacher who had to teach the boys Nagari, Kannada and Grantha scripts *(Nagara Kannada Tigulaya Manodisuva Balasikseya Upadhayana Jivitekki).*[128] From the above two examples

we can understand that there existed the residential schools and grants were made for the maintenance of the teachers. Making of grants for spreading education was considered accruing great merits to donors. It was further believed that one's wish would be fulfilled if he arranged for bath, food and clothing of the students. It may be added that endowment of land, money etc., called *Bhattavritti* in the records were often made in order to help the teachers maintain themselves and thus promote the cause of higher learning.[129]

Amongst the subjects for study, the study of the Vedas occupied prime importance. A Sikaripura record of A.D. 1297 mentions the name of one vedanthada Yogisvara Bhatta who figures as one of the donors in the record. He was evidently a vedic scholar who could interpret and explain the vedic texts.[130] Among the other subjects of study mention may be made of a few, such as the eighteen Puranas, Sodangas.[131] (six school of disciplines Saddarsana, Maha Kavyas, Nataka and many others.) According to the Ballguli (Bellari District) record of A.D. 1160 one thousand one hundred sixty fifty brahmins of the agrahara Ballguli were ever ready to hold disputations with rival scholars of other places in subjects such as Vyakarana, Agama, Smriti, Purana, Bharatha and so forth.[132]

There is no direct source of information regarding the education of women. The example of Kanti shows that education of women was not totally neglected.[133] According to the tradition she was a jaina poetess at the court of Hoysala Ballala I. She had literary contests with Nagacandra or Abhinava Pampa.[134] It is possible that they were given instruction in fine arts like music, dance, drama and painting. Infact musical recitation of the Sama Hymns was originally the special function of ladies.[135] Shantaladevi, the queen of Vishnuvardhana who was popularly known as *Natya Saraswati* was proficient in dance. She is described in many records as perfectly trained in the arts of music and dancing.[136] Hoysala Vira Ballala II has been described as a Bharata in the acts of music, dance etc. *(sangita prasanga, bhangi, sangata-catura bharathamuni).*[137]

Importance was given to vocational education. The Hoyasalas involved themselves in constant wars with their neighbours and naturally they needed a constant supply of war materials, hence their emphasis was on industrial classes. The most highly organised and efficient of the industrial classes were Virapanchalas comprising of goldsmiths, blacksmiths, carpenters, masons etc.[138] Even the social status of these artists and craftsmen was not low. The fundamental feature of technical training consisted in the fact that the young craftsman were brought up and educated in the actual workshop of his master, servicing him as his disciple, even if he happened to be his own son.[139] This created an atmosphere in which alone one could best imbibe and spontaneously assimilate the excellences of his master and the essential secrets of his trade. At Belur for example King Vishnuvardhana is said to have gathered a band of all types of sculptors to construct the Kesava Temple which was thrown open to worship in A.D. 1117. Perhaps Dasaja and his son Chavana worked together. Chavana even excelled his father in the art of sculpture.[140]

The rule of the Hoysala dynasty gave a measure of attention towards medical education as well. Khagendramanidarpana of Mangaraja of the Vijayanagara period gives details regarding many diseases, the process of their examination and treatment.[141] A record dated A.D.1196 informs us that Vira Ballala II took great interest in the study of elephants.[142]

The Hoysala rule in Karnataka witnessed immense religious zeal, heroic struggles, material prosperity and patronage extended to men of letters, thus making a significant advancement in kannada literature in particular.[143] Scholars like Nagachandra, Kanti, Rajaditya enriched the Kannada literature by their literary contributions.[144] Harihara was a great teacher and a prolific writer. He was the teacher of his own nephew Raghavanka.[145]

A great scholar himself, King Narasimha II had titles of Sarvajna and Sahityaratnakara.[146] He patronized both sanskrit and kannada literature.

Vidyachakravathi II was a great sanskrit scholar of the time.[147] Many scholarly works were produced during this period.[148]

The name Chakravarties or Vidvachakravarties is to be reckoned among the groups of famous authors who have made distinct and continuous contribution during successive generations and sanskrit literature by reason of their close association with a succession of kings of more than one dynasty flourished in the South.[149]

There are a few inscriptions in Karanataka that refer to a Vidyadhara,[150] Kavirajayya[151] and Vidyarajabhatta.[152] But the information supplied there is meagre and does not help us in connecting them with the members of the Vidyachakravarties family. An inscription from Nagamangala is of some interest since the donee therein is described as Chakravarti Bhattopadhyaya, son of Rajaguru SarvajnaVishnubhatta*(YangalumakaluChakravartibhattopadhyayarige)*.[153] Owing to the inaccuracies of the details of the date mentioned in this inscription, the above Nagamangala record is assigned doubtedly to A.D. 1425.[154] But a Sarvajna Vishnu Bhattaraka is mentioned in two other records, from Yedatore in the South Karnataka region as belonging to the period of Ballala III (A.D.1291-1342).[155] In the above records from Yedatore, Vishnubhatta is referred to as a rajaguru and Sarvajna.[156] A municipal noticeboard like inscription with the signature of Rajaguru Vishnu Upadhya found in a Belur record shows him to be a person of some importance.[157] Since Vishnubhatta mentioned in the Nagamangala record he may be identical with the person of the same name and titles of the Yedatore records belonging to the reign of Ballala III.[158]

As the Vishnubhatta mentioned in the above records of Ballala III is referred to as a rajaguru, one may be justified in connecting him with the guru Vishnudeva, the guru and the author of the Sanjivani. Vidya Chakravathi III is also supposed to have flourished in the period of Ballala III.[159]

The Hoysala period witnessed tremendous growth of philosophical literature in sanskrit as a consequence of the emergence of the two great acharyas viz Ramanuja and Madhavacharya, the founders of Visishtadvaita and Dvaita Schools of Vedanta respectively.[160] Their works enabled the people to follow the faiths propagated by them.[161]

Among the jain scholars of this period references may be made to Balachandra, the author of a commentary on *Sarachatushtya* and Ramchandra Maladhari, the author of *Gurupanchasmrti.*[162] Attimabbe daughter of Mallappayya encouraged Ranna to compose *Ajitha Purana* and prepared one thousand copies of *Shanthinatha Purana* of Ponna to ènable the learning stüdents to know about the tenets of jainism.[163] (Mallappayya was a high officer in the Chalukyan time). Prominent among virashaiva thinkers are Palkuriki Suranna, Gurulingarya, Gobburu Sanganna, Mallinatha, Chennarama and others.[164]

From the Hoysala records it is very clear that they were the patrons of learning and education. This is evident from the grants made by them to the agraharas, mathas, ghatikas, temples and basadis.[165] In the Kuppatur Agrahara the Mahajanas were busy with the study of Vedas, Nataka, Itihasa, Mimamsa. It thus shows the educational keen-ness shown by the people of this agrahara.[166] The Neralige (Hassan District) [167] grant shows that Ballala II took great interest in education. We learn from a record of A.D. 1084-85[168] that one Jnanasakti made a grant of five mattars of land to the four hundred and twenty Mahajanas of the glorious agrahara of Paldalu (Hadali, Dharwar District.) for the purpose of imparting education. A Sikaripura record of A.D.1159[169] gives us an account of the founding of a brahmapuri. Kesiraja Dandedhipa, we are told, built a temple for the God Kesava in subleted area, in front of which he built a new town which he named Virakesavapura. And this town was also called as brahmapuri in the record, with spacious and comfortable houses, the chambers of which he filled with many articles of furniture and with all kinds of vessels and gave as a gift to a band of learned brahmanas. He also gave each a vritti of land for their livelihood. In this record we find the vritti holders being

brahmanas discharging six fold duties, proficient in Puranas, Smritis, Kavya and Nataka.[170] Again in A.D. 1158 according to a Sikaripura record, Kesava Dandanayaka made a grant of land to the temple of Pranavesvara at Talagunda for its maintenance, that is to provide for the various expenses of the temple. Among the various servants of the temple that were to get their salaries also figure six teachers, one each for teaching Rigveda, Yajurveda, Padapatta, Samaveda, Kalpa, Grammar (Sabdasastra) Including Rupavatara and Nyaya, Prabhakara and Vendanta. There were two other teachers to teach kannada and to impart primary education *(Bala Sikseya sastradavaru)* who were also provided for by separate grants.[171]

In Metunge (Bijapur District) the Hoysala Minister Perummal (A.D. 1290) built a Maha Patasala with a provision to study Sanskrit, Kannada and Marathi.[172] We get references of officers showing interest in education. We have a grant of Soratur made by one officer (Vibhagadikari) of about fifty acres of land for the purpose of education.[173] We have also reference to the existence of educational institutions in places like Kolagalli, Nilagunda, Bagevadi, Gadag and Behatti.[174]

Somanathpura was a famous agrahara of this period established by Soma, minister of Narasimha III in A.D. 1268.[175] Records extol the greatness of agrahara as centres of learning.[176]

Next to agraharas, brahmapuris played an important place in the promotion of education.[177] Perumale Dannayaka made a grant to brahamanas of Brahmapuri of Perumalepura which was established at the Huliyal on the hill fort of Bemmattana.[178]

Mathas and Temples were the other popular kind of educational institutions.[179] Several saiva mathas existed during this period. One famous matha of this time was Jambukesvaram.[180] Records of the second year of Ramanatha Deva[181] states that Gautama Siva Ravalas is said to have purchased a site for building the Jambukesvaram Matha. Gift of land was made for the maintenance of a matha and such lands were called mattapura lands.[182] Grants were also made to the head of the matha.[183]

Temples also played a major role in the progress of education.[184] Temples maintained singers and dancers with the aim of providing secular learning and served as great centres of culture.[185]

Belligame or Balligave and Kedaresvara Mathas were great centres of learning presided over by the kalamukha priests. Somesvara Pandita was responsible for the prosperity of this matha. The matha enjoyed the royal patronage of the Hoysalas.[186] A Sikaripura inscription of A.D. 1162 for instance, shows that Kodiya Matha was the place were the following subjects were taught - Vedas, Vedangas, systems of philosophy and also the philosophy of the Patanjali, the eight Puranas, Dharmasastras, Kaavyas, Natakas so on and so forth.[187] Even Golaki Matha was powerful educational centre during this period.[188] Bittere Gunte inscription[189] refers Vidyatirtha as the Mahesvara went to the Hoysala country and stayed at Sringeri. Hampe, Virupaksha Matha was a branch of Golaki Matha as observed by Veturi Prabhakar Sastri in his learned introduction to telugu Basava Purana.[190] Vidyaranya and Bharatitirtha both stayed at Sringeri and it was Kriyasakti whose traditions were followed Vidyaranya and Golaki Matha was thus adorned by the founders of the Vijayanagara State.[191] Thus the Hoysala rulers took keen interest in their patronage towards learning. As a consequence there of literature and learning steadily progressed during their rule.

In the ancient period the main aim of education was to expose the hidden talents of a person. To achieve the goal of education in ancient and medieval India students remained directly under the personal supervision and control of the teachers. It was the duty of the teachers to teach the students without expecting any reward.

As education began to be more complex and organized educational institutions came into existence. Education in the beginning of the A.D. twelfth century was purely a religious matter. Hence it led to the rapid growth of religious institutions. History, Puranas, Vedas, Vdangas, Upavedas, Tarka, Vyakarana, Mimamsa, Sahitya

Alankara, Jyotishya, Geography were the subjects taught in the schools. There were periodical tests to know the academic performance of a student.

As a result of the rigid and leather bound caste system curriculum slightly varied from caste to caste in accordance with the particular profession the members of the caste followed. From the inscriptional evidence it can be assumed that liberal education was imparted through various institutions. They kept alive the interest of the people in several branches of learning. Hoysala rulers showed equal patronage to hindu and jaina educational institutions. Education was imparted by the ghatikas, agraharas, brahmapuris, mathas and the temples which were financed both by the kings, ministers and the rich. We come across many grants made by the state as well as by private individuals with a view to promote and facilitate the cause of education.

During the rule of Hoysalas in the A.D. twelfth century and A.D. thirteenth century ghatikas, mathas and temples continued to be the centres of learning. Kings, Officers made liberal endowments for their maintenance. But in the Vijayanagara period ghatikas are rarely mentioned. However agraharas, brahmapuries, temples and mathas continued to be centres of education as before.[192]

B) RELIGIOUS AND SECULAR EDUCATION IN THE EXISTING AGRAHARAS, MATHAS, TEMPLES, CHAITYAS, VIHARAS, BASADIS AND GHATIKAS.

Vidyanama Naresya rupa
Madikamprachchanna guptam danam /
Vidya bhogakari yashassu khakari
Vidya guru nam gurah/
Vidya bandajano videshagamane
Vidyaparadevata /
Vidyarajapujita Satudanah
Vidya vahinah pashuh /[193]

It means education is like a hidden treasure which gives beautiful appearance, success and pleasure. In a foreign country education is the only God, friend, well-wisher. Uneducated man is equal to a animal. In Gods creation human life is sacred. Education gives thinking power, creativity and leads to his alround personality development.

The meaning and definition of education has undergone changes from time to time, but the orgin remains the same. Panini in his '*Ashtadyaye*' opines that what friendship and training human beings gets from the nature is education. [194]

Education is the real wealth which cannot be snatched away by others. It is permanent and unperishable. It is the real pleasure. [195]

The real aim of education according to Manu is spiritual and intellectual development or attainment of moksha or salvation. Aryans gave importance to spiritual education, Spartans gave importance to physical education, bravery and discipline in the education system. [196]

The real aim of education is 'character building'. It brings lot of changes in a man. He becomes polite. From politeness he becomes sacred, from sacredness he earns wealth, from wealth he resorts to dharma, from dharma he gets enjoyments.[197] An inscription of AD 1403 of Harihara II's time speaks about the governor Vittala Odeya of Araga as below.

'Vidya parangata, Vidvajanarenda Tumbida Sarovarakke Chandronopadi, Shastra *tra*
Kalegalalli Yettida kai, Sampattigu vidvattigu aagara vagiddanu'. [198]

It means Vittala Odeya of Araga was a scholar who encouraged the scholars by his liberal attitude and patronage.

An inscription of AD 1467 speaks about the Virupaksha Agrahara giving education in Veda, Shastra, Shaivasastra, Shadanga, Sankhya, Mimamsa and sixty four branches of knowledge to the students. [199] Krishnadevaraya by doing exercise,

horse ridding and sword fight possessed beautiful physique.[200] Devaraya I's minister Laxmidara's mother while feeding milk was advicing him to resort to the welfare activities by constructing ponds, digging wells, constructing temples, release the destitutes who are suffering imprisonment, help to the friends and poor.[201] This speaks about the moral education given to the children at the young age so as to develop social consciousness and how to behave with the society and its members.

Gangadevi in her '*Vira Kamparayacharitam*' or '*Madhuravijayam*' speaks; 'how the king himself was training his son with martial arts and the use of bow and arrow which he had received by training under a guru or teacher.[202]

Upanayana was the first samskara for a boy to enter into vedic education. Along with upanayana the acharya used to give deeksha on alphabets. Upanayana samskara was performed differently by different castes. Brahmins used to perform the upanayana in the month of spring, kshatriyas in the summer season and vaishyas in the winter.[203] Even the age for initiation ceremony differed from one caste to another. Brahmins performed their upanayana at the age of seven or eight with gayatri mantra,[204] where as jains performed the upanayana with 'Om Namha Sidda'.[205] According to the smritikaras the age to start the education was eight, eleven, twelve respectively for the brahmins, kshatriyas and vaishyas.[206]

In the early period Karnataka was dotted with many agraharas. There were villages granted to learned brahmins for their maintenance continuing their studies and imparting education.[207]

Like the agraharas, the brahmapuri also played a significant role in imparting education in those days.[208] In course of time, the Ghatikasthanas came to be more popular and they figure in greater number in the A.D. eleventh and twelfth centuries.[209] Perhaps almost all the temples, of later periods seem to have had ghatikas attached to them, more so because ghatikas were the institutions of learning and the temples were the centres where such institutions worked.[210] However it may be noted that

there are instances to show that there were more than one ghatikasthanas in some places, Belligame provides an example of this type.[211]

From the A.D. tenth century onwards it became usual to attach mathas or monasteries to temples.[212] Amarasimha has defined matha as a place where students reside.[213]

Usually temples were centres of primary education. But there were a few temples in Karnataka which were also centres of higher learning.[214] The temples were the promoters of letters and arts. Provision was made in them for the recitation of devarms and other religious literature chanting of the Vedas and expounding of the epics and Puranas.[215] The Venkatesha Perumal Temple at Tirumukkudal is said to have run a school in one of the mantapas in the temple.[216] Provision was made there for the study of the Vedas, Sastras, Grammer, Rupavatara etc. A hospital and a hostel for the student were attached to the school.[217] According to an inscription of A.D 1433, the sthanattar registered a deed executed by Mudaliyar Tirukkalikauridasan, one of the Srivaishnavas of Tirupathi in favour of twenty four mahajanas residing in Srinivasapuram Agrahara.[218]

Our account of the educational centres will not be complete without making a passing reference to Jaina and Buddhist centres of learning, which flourished during this period. Needless to say that the Jaina Basadis and Buddhist viharas go back to quite early periods and are probably earlier than the Hindu Mathas. It is really unfortunate that the inscriptions do not enlighten us about the educational activities in these Jaina and Buddhist centres, in short they do not furnish specific details as regards the number of students and teachers, the subjects taught and the like.[219]

In these institutions the pupils derived the benefits of receiving education at various levels from primary to higher courses of education. Kannada and Sanskrit were taught and cultivated. Sanskrit was the medium of higher studies on account of its being a repository and rich treasure of traditional lores and sciences. Kannada

was profusely used by the Jainas, followed by the Virasaivas as a vehicle of expression.[220]

The sudden upsurge of these institutions were due to the royal patronage extended by the kings, members of the royal families, feudatory chieftains and other state officials. Even some philanthropic people gave munificent contributions for the growth of these institutions. Since there was no external control over these institutions in the internal administration, the instituitions developed without any coercion.[221]

The education system of Vijayanagara State had her own unique features. She left a deep impression on the culture of Karnataka which even today is seen glimmering here and there. The few viharas of Buddhists, the immumerable chaityalayas of Jainas and the myriads of mathas of Lingayats were ever burning centre of knowledge. The Buddhist Monks, the Jaina Yatis and the wandering lingayat jangamas were the torch bearers of learning. The fortunes of Karnataka education affected the outside officials residing in this part of Karnataka.[222] The ever victorious state of Vijayanagara was above all types of education.[223]

In the A.D. sixteenth century Vyasaraya, who solved the *kuhuyoga* of Krishnadevaraya was an expert in Tarka, Vedanta and possessed many students.[224] Like Vadhiraja, Purandara, Kanakadasa, Ramanujacharya, vidwanas received the royal patronage during the time of Sangamas, Salvas and Tuluvas.[225] Kanaka's guru Tirumala Tatacharya was a great scholar in Visistadvaita and was the kulaguru of the Aravidu Dynasty.[226] Since there was encouragement to literature and learning even the telugu scholars took shelter under the Vijayanagara kings. Probably because of his association with these great scholars an uneducated man like Kanaka became a great scholar and wrote many works.[227]

During the Vijayanagara period the social life had no much changes. Brahmins were considered in high esteem by the people. In this way they busily indulged themselves in the study of Vedas and dharmic ceremonies. Education was the

monopoly of these brahmins.[228] On account of their learing in Sastras, brahmins were able to interpret the laws of the land properly and advice the king and his judicial officers in legal matter.[229] The brahmins interpreted the complications in the law and thuse the law of the brahmins prevailed in the empire.[230] Iban Battuta gives a beautiful expression of a brahmin of the Vijayanagara period. "In civil and ecclesiastical life the brahmins occupied a highly respected position, with the exception of the few who entered the state service, in the army and else where. They generally devoted themselves to religious and literary pursuit and stood outside the race for wealth and power. They lived on voluntary gifts from all classes of people from the king onwards. Hundreds of inscriptions proclaim the continued solicitude of kings, nobles and merchants for the maintenance and encouragement of a class of men who devoted themselves exclusively to learning and teaching, who were capable of detaching their king on all problems of social welfare and whose presence in every town and village was calculated to provide not only patterns of ethical and religious conduct for the rest of the population, but active helpers, and disinterested arbitrators in the numerous concerns of their daily life"[231] In every house there was the performance of ceremonies Purana gosties and it was the heaven of the earthly Devatas (Suras), that is brahmins.[232] Even there was the provision to feed the poor students.[233] In this way we can find the Jyothishyas, Asthabhasha Kavis, Vidwanas, primary school teachers *(Sannvaranu Odutirpa Kaseya Kolannagalu)* etc., in these brahmana settlements.[234] But the one who gave a stiff competition in the field of education and dharma were none other than the virasaivas and the Jainas. Many Virasaiva mathas popularized education amongst the common people. Although jainism was losing its hold, still it continued its great tradition in the field of education and learning.[235]

The Rayas of Vijayanagara were known in the history of Karnataka and also in the History of South India as the patrons of learning and education. The Goddess of learning has already taken shelter in this state.[236] Though the kings themselves were not always as learned as Krishnadevaraya, they honoured learning and

learnedmen.[237] It was in the royal courts that scholars and philosophers of different schools of thought met to discuss their view on abstruse philosophical subjects and held debates and discussions. They took interest in such discussions and honoured the scholars by granting them rich presents and tax free villages.[238] The religious attitude of the rayas was a blessing in disguise to education.[239] That is why Krishnaswamy Ayyangar says "this religious attitude widened into, patrnage of learning and literature". [240]

As referred in the earlier context virasaiva mathas, agraharas of the brahmins, basadis of the jains acted as the centres of education. By this time there was lot of progress in the system of education and in the texts taught to the students. [241]

Simultaneously with the kannada literature, telugu, sanskrit, tamil literature received encouragement from the Rayas of Vijayanagara. Even ladies at the royal harem evinced interest in the production of literature. The best example is Gangadevi, the daughter-in-law of Bukkaraya I. She wrote *Vira Kamparaya Charita.* This shows even women were not lagging behind in the field of education. [242]

The progress of literature depends upon the patronage given by the kings, ministers, rich and other business communities. The object of the formation of Vijayanagara State was to preserve the Ancient Education System with some innovative measures. At one particular context Janna has beautifully explained the importance of royal patronage to education and learning like this "*Kattiyu Meno Malegaran Posabasigayam Mudiva Bhogigalillade Badipogade*".[243] Rulers like Proudadevaraya, Krishnadevaraya gave munificiant donations and royal patronage to poets and scholars. The social and religious conditions prevailing during this period was more conducive for the development of education and advancement of knowledge.[244]

Though the government did not think that the education of the masses was one of their responsibilities they did something officially in the course of education. They set aside the money received by way of fines for repairing temples, ponds and irrigation canals. [245] As most of the schools in villages were housed in temples,

the schools received these benefits. The government remitted taxes also, if an agrahara was found to be a holy place.[246] The temples which existed in almost all agraharas, brahmapuries and ghatikas were the centres of social activities besides being places of education.[247]

The Vijayanagara conception of the social order was on the whole, modeled on the classical precepts, that the rulers were aware of the Varnasrama Dharma is proved by numerous records as well as by references in literature.[248] Harihara II in A.D. 1399 is said to have been engaged in upholding the observances of all the castes and orders,[249] and to have been the supporter of four castes and orders. In A.D. 1403 the same monarch described to be protecting the duties of the various castes *(Harihara-Maharayaru Vijayanagarial (e) i Sri Virupaksha Devara Sanidhiyalli varnasram dharmaugalan (n) u Palisutta).*[250] This had its impact on the education system of the Vijayanagara State.

The tradition which the brahmins of Vijayanagara received from those of the earlier times were of learning and piety. Their duties and vocation, as is well known, were already fixed for them by the early canonists.[251] Brahmins were spending much of their time in adhyana, adhyapana and they were well versed in the three Vedas.[252] An inscription dated about A.D. 1142 sings in praise of the brahmins of Hariharapura Agrahara also called Kellangere as poets, readers, speaker's orators and lovers of fame, devoted to the lotus feet of Keshava.[253] That it is not improbable that brahmanas in the thirteenth and fourteenth centuries were given to learning is evident by comparing the above description of the residents of Kellangere with that of those who lived in the great Agrahara Sarvajnapura.

An inscription dated A.D 1234 describes them thus "In some of its streets the brahmanas were reading the Vedas, Sastras and six systems of Tarka; groups of brahmanas were either reading the Vedas or engaged in listening to the exposition of some higher sciences or carrying on ceaseless discussions in Logic, or joyously reciting the Puranas or settling the meaning of Smritis, Dharma and Poetry. To

study, teaching, listening to good precepts and the rules of their faith the brahmanas in Sarvajnapura were devoted.[254]

It was not only brahmins of Karnataka who could lay pretensions to learning and piety. The Kashmir brahmins too were famous for their wisdom.[255] These letters are described in an inscription dated A.D. 1368 "…. like incarnations of Vidyesvara pre-eminent by the virtues and the country of their birth, travellers to the farthest point of the Charayaniya, Aticharanamnya, daily observers of all the rites appointed in the pure Sivamnya were ever devoted to the worship of the Asthamurthi, Kashmir brahmins".[256]

The kings was the leader and protector of the people in war and then ruler in times of peace. According to *Tolakappiyam*, which contains the earliest reference to the institution of kingship in South India, among the duties of a ruler were learning, sacrifice, giving patronage to poets and scholars, offering protection to the people and punishing evil doers.[257] The necessary qualifications of good ruler were diligence learning and courage.[258] The king, while he was prince was usually given good education and training in administration and art of war to enable him to shoulder the responsibility of administration at a later stage. It was believed that a king who was proficient in political science could findout by himself three fourth of affairs of the state and the remaining one fourth through his favourites and friends. Having acquired such knowledge if he carried on the government free from anger and cruelty in punishing his subject, he would be able to rule the earth for a long time without trouble.[259]

During his boy hood he was placed under the care of able teacher's who taught him the subjects, the knowledge of which was considered necessary for princes. The first among them was of course the science of politics; and among the others were sastras, Puranas and itihasas, besides the science of weapons such as sara astra (missile) bow, arrow, horse riding etc.[260] Some of the princes attained

proficiency even in fine arts. Prince Ragunatha of Tanjore was a master of music and was a great composer and designer of several *ragas*.[261]

Great care and previous thought were insisted upon with regard to the choice of proper men for government severice Krishnadeveraya says "Do not have the following as your servents even though they are brahmins; one born of mean family, one living in a kikata (a sabara village), one who is not learned, a coward, a liar, an atatayin, one who is not afraid of ignominy, a foreigner and one devoid of dharma".[262]

According to the current notions and practice the spread of literacy and education was not a primary function of the state and hence not much money was spent on such purposes.[263] The kings were usually patrons of scholars and honoured learned men with gifts of money and lands. Architecture, sculpture, painting, music, metallurgy and other arts also received due encouragement at the hands of kings.[264]

Besides Kings were always great patrons of learning and have from ages past encouraged education and learning by large grants, great religious leaders established mathas which in due course, developed into vast educational institutions. A number of institutions existed in South India for the promotion of learning.[265] The Agrahara of Kuppattur was the head quarters of the kalamukha ascetics and was flourishing in the A.D. eleventh, twelfth and thirteenth centuries of the Christian era.[266] The Kalamukhas were a set of Saiva devotees who came from Kashmir,[267] and they generally carried a staff with them. In the eleventh and twelfth centuries, the Kalamukhas held the head ships of many mathas and temples in Mysore and were very flourishing.[268] In the A.D. twelfth and thirteenth centuries the Koteshwara temple (Kaitabheswara Temple) in Kuppattur was a prominent centre of learning as famous as Belligame and the head of the matha enjoyed the patronage of kings and viceroys.[269]

The Vijayanagara State did not take any active interest in imparting education to the public. Some of the mathas which the Rayas patronized, no doubt, held schools, where religious and secular education was given to all who were inclined to

study, but the patronage was extended to the mathas not so much as educational institutions, but as centres of religion. The Vijayanagara sovereigns did not continue the policy of previous hindu sovereigns such as the Pallavas, the Chalukyas, and the Cholas, who founded schools and colleges to extend educational facilities to their subjects. Although no inscription of the period recording the foundation of a school or college has been discovered so far, it cannot be said that the Rayas were totally indifferent to the promotion of learning, for they seem to have helped to improve the education of the people in an indirect manner.[270] The innumerable agraharas which they; founded were the many centres of learning. In some cases, provision was made for the maintenance of school at the time of the foundation of an agrahara itself.[271] Such schools were intended to teach the Vedas to brahmana youngsters, and admission must have been denied to pupils of other communities.[272]

The seats of learning were the agraharas, mathas, brahmapuries, ghatikas.[273] Buddhist Viharas and Jaina Basadis were not only places of worship but they played a very important part in the cultural and economic life of the people.[274] Generally a village was turned into an agrahara by a lithic record of grants made by the king or emperor. The income of the village was to go for the maintenance of the school and its teachers.[275] Religious education only was imparted in these institutions.[276] Although there is no special mention about the educational duties of the brahmins it was presupposed that it is the duty of a brahmin, lingayat and jaina yatis and buddhist monks to attend the education of the boys and girls.[277]

Before the rise of Lingayatism there were pashupatas or Kalamukhas, Sidhanathas, Kapalikas, Jainas and a few Buddhists in addition to the four leading castes.[278]

Kalamukha priests were learned in all the branches of learning prevalent at the time and were great educationalists, religious preachers and the managers of the Saiva temples from about the A.D. eighth century.[279] At the time of the beginning of Vijayanagara period Kasivilasa-Kriyasakti was the chief guru of the

Kalamukhas.[280] At Belligame there was a matha of pasupatas, it became an important university centre and wielded great influence throughout Karnataka for nearly two centuries.[281] After A.D. 1410 we hear no more of these as they were completely absorbed among the lingayats. Further it is important to know that the Vijayanagara kings ceased to be the supporters of Saivism after A.D. 1467. [282]

In an age of temple building it was only natural to expect great activity in public instruction.[283] The more numerous centres of instruction were the mathas and temples existing in all parts of the country. The spacious temples, chaityalayas and mathas were used for conducting classes. The mandapas and verandahs were utilized for instructional purposes. [284] Speaking of Ammana Temple Mr. Long Hurst A.H says "other mandapas are used as places of religious instruction, and the cloisters and pillared verandahs usually found abutting on the outer walls of the courtyard, are for the use of priests and pilgrims who visited the temple. [285] Another description corroborating the same idea is furnished by Domingo Paes speaking of the temple in the capital. He says "There are temples in every street, for these appertain to institutions like the confraternities you know in our parts.... [286] These were obviously used for conducting classes and holding lectures.[287] The temple promoted education by giving support to mathas which were also centres of learning.[288]

The officer of Mudageri Virupanna Odeya in saka year 1384 (AD 1462) granted Asugi village to Arunachaleshwara temple for the arrangement of vedadhyayana daily in the temple precient. [289]

For the sake of reviving the Vedic studies at Tirumalai Venkatesha Temple at the time of Devaraya II twentyfour Mahajanas of Srinivasapura decided to study the Vedas in the Tirumalai temple. [290]

Teachers were called in different names such as Tapodana, Naishtika, [291] Mathada Tapodana,[292] Tapasi, [293] Yati, Bhatta, Vakkahana Bhatta.[294] Students

were called as Tapodana,[295] Vidyarthi, Mani.[296] Bhatta, Vakkana Bhatta, Upadyayas were Grahastasa or house holders, where as Yatis and Naishtika Tapodanas were Naishtika Brahmacharins.[297] These teachers were teaching Nyaya, Mimamsa, Sankhya, Tatvashastra, Patanjali Purana, Dharma, Sastra, Nataka, Vedas, Vyakharana, Nyaya and Smritis.[298]

Saluva Narashimha II and Iepali Nayakas granted Tipparasapuram as tax free land to three brahmanas for giving pravachana in the Vedas at Siranamalai Manginatheshwara Temple .[299]

Narasimha in AD 1505 in the presence of God Shriranganatha granted Homkkanna Halli to Rama Bhatta after honouring him for his scholarship in Shaddarshanas.[300] In AD 1513 Krishnadevaraya in the Balakrishna Temple granted half khanduga of paddy land each for Purana pravachanakaras, Jyotishyas, scholars in four Vedas.[301] He also granted lands to those who offered kantapata (oral recitation by memory) in Sankrit Veda, Dravida Veda (Prabhanda Vedanta explanation).[302] At the instance of Achyutaraya Tirumala Odeya granted Kotehala and three other villages to three bhagavatas, one historian, two puranic scholars, and to those who are involved in the abhisheka of the God.[303]

In A.D. 1524 the Sthanathar registered a document on stone in favour of Srimat Vyasathirtha Sripada Udaiyar by which he was given a house site to build his own matha (Vyasaraya Matham).[304]

Achyutaraya in the year AD 1534 granted lands to the brahmins for reciting Vedas in the Obaleshwara temple located in Obachchamma Samudra.[305] In the same year Achyutaraya, in the Vittaleshwara sannidhi donated lands and house to two vaishnava brahmins for reciting the Puranas.[306]

In the same way he granted one hundred forty six pon land as umbali to Tirevaye Mole and Akkachchi Amma for the annual day celebration of the Sriranganatha Temple and recitation of the Vedas daily.[307]

In AD 1553 Gopamma, the wife of Honta Laxmana Bhatta constructed Vishwanatha Temple, in which Ramayya Dikshita a well versed scholar in Chaturveda resided. [308]

In the Kantiya Arulal Perumal Temple Alvar saints were teaching and preaching the Prabhandas and reading Kaushika Purana during *Chaturmasya* at Kaushika Dwadashi. [309] In Tirumalai Venkateshwara Temple there was the provision to teach Prabhandas like Tiruvaye Mole, Tirumoli, Tirupalai, Namakanna. [310] In the Sriranganatha Temple, Srirangam there was the practice of reciting Jnana Chintamani, a treatise in the form of a pravachana daily. [311]

Sanna Nayar, an officer and a native of Vellur donated lands to Narayana Bhattar and Purana Bhattar for reading Puranas in the Madhakeshwara Temple at Belur. [312]

Religious ceremonies were held in these temples which became the meeting place of different people of the locality. Many a time differences among the people and even disputes between the parties were also settled in these places. Hence, these institutions worked for the promotion of religion, literature and education.[313] If a temple ran short of money, the government came to the rescue as seen in the instance of Talakadu Temple in A.D. 1400 . [314]

Mathas were centres of education attached to the temples. They imparted religious as well as secular education to the members of the higher castes.[315]

Mathas may be said to have catered to the intellectual needs of the community. The monks who spent their lifes in the study and contemplation of theoLogical and philosophical problems must have given satisfaction to the head rather than to the heart. [316] Therefore, the people turned to another important religious institution viz the temple which gave full scope for the expression of their religious emotions. [317]

Although monastic life was not so popular, there were several monasteries in the land, as all forms of hinduism recognized the need for their existence. The monasteries were not exclusively brahmanic institutions; several of them specially those belonging to Virasaivas were essentially non brahmanic.[318] As the monasteries were centres of learning they maintained several scholars who were called to take upon themselves the vows of monastic order.[319]

With the establishment of mathas the yatis took a lead in spreading the religious tenetes and teaching. Mathas were flocked by the students, where they were provided with free feeding, boarding, medical facility, good curriculum including spiritual and moral education and good library to give support services to the students. [320] For example the inscription of saka year AD 1359 available at Arul Perumal or Tantra Beyara Matha at Kanchi a copy of the Manusmrti was kept for the benefit of the students. [321] In the same way Bukka II in AD 1406 granted land to Purana Kavi, Krishna Bhatta of Sringeri Matha for the maintenance of the Pustaka Bhandara.[322]

During the Vijaynagara period vedic religion was divided into Saiva and Vaishnava faiths. Saivism was further divided into advaita and virasaiva faith. In these mathas Agamas, literature of Basaveshwara, Saiva Agama, Saiva Puranas, Saiva Siddanta, Pashupata Siddanta were the subjects of study. [323] In the same way Vaishnava Mathas were divided into Vadahalai, Tenglai mathas where Vedas, Upanishad, keertanas of Alvar Saints, sanskrit, literature, Prabhandha, Dharmasastras, Puranas were taught. [324] Harihara II in saka AD 1387 granted one hundred vrittis of land to Sringeri Matha, four pagodas to the temple and one hundred and six pagodas to educated brahmins. [325]

In AD 1523 Vishweshwara Shivacharya the pontiff of Devikapuram donated a piece of land to a scholar Aruvanapadi for teaching vedantha at Surampadi. [326]

Among the saivite mathas there were brahmanic and non brahmanic ones, among vaishnavite mathas there were Srivaishnavite and Madhvaite ones. The

teachers taught besides religion; arts, sciences and literature.[327] Although the influence of the madhwas was not so wide-spread as that of the srivaishnavas it was by no means negligible. Brahmanyatirtha, Vyasatirtha and their disciples attempted to popularize the teachings of Madhwa. They were considerably helped in this by the great saint Puranadaradasa, who is said to have been one of the converts of Vyasatirtha.[328] According to the traditions Vyasa was in his early days attached to the matha at Mulbagal. Hence he migrated to Chandragiri, the capital of Saluva Narasimha on the advice of his guru Brahmayatirtha. He stayed at Tirupati, probably at the bidding of Saluva Narasimha for a period of twelve years. During which he said to have functioned as the pujari of the temple Venkatesa.[329]

The mathas belonging to the Saivas may be divided into two classes - the brahmanic and non-brahmanic. A section of the brahmanic mathas traces its origin either to the great philosopher Shankara or to one of his disciples. The most important matha belonging to this class was of course the matha at Sringeri which has very close and intimate relations with the state. Branches of this matha were established at Puspagiri, Virupaksha and Kumbhakonam. The monks attached to these mathas studied exclusively the brahmanic or Vedic literature.[330]

The non brahmanic saiva mathas belonged to two types- Lingayat and Non Lingayat. Several mathas belonging to the lingayats were in existence all over the telugu and the Canarese Districts. The most important of them being those at Srisailam, Sangameshwaram and Ummattur. The monks of these mathas spent their time in the study of the Agamas and allied literature which came into being since the days of Basava. They chose the vernacular language rather than Sanskrit in preaching the gospel of Basava.[331]

The mathas belonging to the vaishnava sect fell into two classes - the Srivaisnava, the Madhwa. The Srivaisnava Mathas can be divided into two classes corresponding to the two main sects of the Srivaisnava community, the *Vadahalai*

and the *Tengalai.* [332] The Vadahalai mathas were found at Ahobalam, [333] Tirupati, [334] and Srirangam, Melakote,[335] and Vanamamalai, [336] were most influential of the Tengalai mathas. The Vadahalais give greater prominence to the Vedas than to the hymns of the Alwars, where as the Tengalais prefer the Prabandas to the vedic literature. [337] In the Vedahalai mathas ṣanskrit was largely studied where as in the Tengalai hymns and Prabandas of Alwars attained prominence. As the Madhwas exclusively followed the *Vaidika Achara,* a study of the Vedas, the Upanisads, the Dharmasastras and the Puranas became popular. Their principal mathas were found at Udupi, Mulbagal and Vijayanagara. [338] The mathas were important institutions which moulded the religious life of the people. The mathas existed to propagate certain school of thought and literature.[339]

All the mathas were centres of learning. The monks studied and taught not only the scriptures of their respective creeds, but also secular literature. They not only taught layman to read and write, but gave them instructions in arts, literature and medicine. [340] The burden of educating the community partly rested on the mathas; and they seem to have given satisfaction to the people in discharging their duties. [341] The emperor extended his patronage to all institutions alike, irrespective of the sects to which they belonged. The learned of all the communities were treated with equal respect and no partiality was shown in rewarding them on the score of their faith. [342]

For example an inscription of A.D. 1418 records the granting of land to one Mallanna as *Srotra Guttige* (a grant of perquisite given to a brahmin to enable him to impart religious or secular education.) [343] In A.D. 1524 Ramachandra Bharati Odeyar granted a share of Kela Bellur village free of taxes. [344] In medieval times therefore, a matha was a college where students lived and received instructions, and as in these times, instruction and religion were inseparable. All the mathas were attached to some temple or had some temples attached to them. That is to say, in some medieval mathas the college of students and their instruction took a prominent place and the worship of the gods took a secondary phase ; while in some other

mathas the temple and the worship of the gods were given a prominent place, and the students and their instruction were relegated to the background.[345]

During the Vijayanagara period the Sringeri Matha became a kind of educational sanctuary, where people from all the parts of the state thronged hungrily for the food of knowledge. It became a university town where the king met the people on the common platform as does the chancellor of a modern university town now.[346] The old mathas and temples served the same purpose on a smaller scale. "These were therefore common meeting grounds for the ruler and the people, providing opportunities for a cordial and healthy cooperation".[347] The famous teachers who headed these institutions were themselves profound scholars. They published commentaries on the Vedas. Madhava was a kind of walking encyclopaedia and his ideas of the right method of education are evident from his instance on the correct pronounciation.[348]

During the reigns of Bukka I and Harihara I Vidyatirtha was a veritable intellectual giant at Sringeri with Sayanacharaya, Bharatitirtha. Vidyaranya and Madhvacharya as his disciples.[349] Thus instead of remaining a calm centre of study, contemplation and penance as it was before, the matha became a small state with officers to collect its revenue and spend it with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the matha. From Vidyaranya onwards the mathas acquired enough land and endowments. This changed the whole setup of the matha itself.[350] Sringeri Matha received the royal patronage throughout the Vijayanagara period. No Vijayanagara ruler showed disregard to this institution. It was wielding influence both on social and religious spheres. It was the seat of vedic scholarship and sanskrit learning. In this way being a university centre it affected the literacy fortunes of the people of Karnataka.[351]

From the above study of the Sringeri Matha we may draw the conclusion that the Sringeri Matha promoted religion and education.[352] Further as a result of the

land grants given by the Vijayanagara rulers, by private individuals and by the purchase of land the matha acquired huge tracts of land. [353] It was acting as a educational centre, where Vedas, Puranas, Sastra, Upanishad, Vyakarana, Tatvasastra, Tarka, Shaddarshanas (Angas of Yoga – Ashtanga Yoga), spiritual and religious subjects were taught. [354]

We have the reference pertaining to the grants made by the kings, rich and common people. The first record of the land grant is about Harihara I and his brothers granting nine villages, one hundred gadyanas as salary to the possessors of the land, to acharya Bharathitirtha and his shishyas and for forty educated brahmins five hanas each for paying tax. [355] Bukka I in the saka year AD 1356 donated two hundred forty three gadyanas to Vidyatirtha, sixty gadyanas to brahmins. [356] A grant of AD 1380 speaks about the donation of two hundred twenty two pagodas to the yatis of the matha, to its students and for the servants. [357] Harihara II in AD 1384 granted 'Gange Mandala' to the matha of Srigeri along with four hemlets belonging to the Gajanuru Sima of Araga Rajya. [358] In the saka year AD 1386 as a mark of respect to Vidyaranya the Mahajanas of Sringeri, in the presence of Virupaksha at Pampaskeshtra donated four hundred varahas to the Sringeri Matha. They also donated one hundred virttis to the temple, ninety six vrittis to educated brahmins.[359]

In AD 1395 Narayana Vajaepaye, Narahari Somayaji and Panduranga Dikshita in the presence of Vidyaranya, in the name of the King granted four hundred seventy eight gadyanas and the land for the presentation of the *Chaturveda Bhashya*.[360]

Krishnadevaraya donated Sotibayalu Harakeri which belonged to the Gajanuru Sima, Shimoga and Mamnadale and Baruve which belong to Mallenahalli Sime to the gurus of Sringeri Matha. [361] Rangaraya who ruled Penugonda in AD 1573 made a grant to the matha and patronized the study of shaddarshanas after shree Narasimha Bharathitirtha ascended the *Dharma Peeta* of Sringeri.[362]

During the days of early Vijayanagara period also mathas possessed libraries of their own.[363] An inscription Bukka II of saka 1329 (C. A.D. 1408) mentions a library belonging to the Sringeri Matha.[364] The library was called Pustakabandara. Another record of Devaraya II of saka 1384 (C A.D.1432) also refers to this library.[365] Hence the influence exercised by the mathas as centres of learning on the religious and other literatures of the country cannot be denied.[366] The varied and well known contributions made there to by the famous Vidyaranya Swami of the Sringeri Sharada Matha, or under his auspices, are among the most conspicuous examples of this kind.[367] Vedic scholarship and sanskrit learning generally received considerable impetus under this dynasty of kings. One of the most affecting chapters in the history of this dynasty is the friendly, nay, affectionate and devoted regard that it bore to the Sringeri Matha during the whole period it existed.[368]

Harihareshwara Swami Temple at Harihara in Davangeri district was a famous education centre where Rigveda, Yajurveda, Vyakarana, Mimamsa and alphabets were taught. There were six pandits to teach the various subjects.[369] One hundred and four brahmins who were experts in Vedas and sastras also lived there.[370]

Bukka I granted Mettilegana Katte village to one Ramanna Joisa, son of Madhawa Joisa of Yajus Sakha, Kashyapa Gotra, Bodayana Sutra who was an expert in Jyotishya and Vedanta.[371]

Muddudandesha established Muddudanadanayakapura Agrahara in Chikkahadadi at Kottur, Uchchangidurga ; king Harihara II granted thirty six vrittis of land to this agrahara, of which twelve vrittis were granted to the God Harihara and from others share, one vritti was given to Sridhara Bhatta, altogether thirty seven vrittis were granted by him.[372] Harihara II, inspired by the god Sri Harihareshwara granted Shankaripura in Harihara Sime, Uchchangi village, Kotturu Vente to the temple for the daily recitation of Vedas and Sastras. Out of sixty vrittis two vrittis were granted to Lingarasa by the children of Ramayyadeva of

Shankaripura who belonged to Vishwamitra Gotra, Ashwalayana Sutra, Yajus Sakha.[373]

In AD 1539 Achyutadevaraya created *Anandnidhi* for the benefit of the brahmins to get the education. [374] Kukkanur Agrahara was acting as a great centre of education. Harihara II after renovating the Kukkanur Agrahara granted the same to acharya Gandina Battappayya and for the arrangement of the study of the Vedas granted Hanchinahala, Ballenahala, Tondiyahala villages. [375]

Madhukeshwara temple was another important education centre situated at Honnavar taluq, North Kanara district. When Devaraya II was ruling Vijayanagara Purushottamadeva Odeya was the governor of Barakururajya. Sannu Nayaru and the people of Bayaluru Desa at Shree Madhukeshwara Temple made a donation for the daily recitation of the Puranas.[376] Pratapadevarayapura Agrahara in Haivinahalli, Hassan district was another great agrahara of Vijayanagara period. Devaraya II granted Kannenahalli to this agrahara. [377] Laxmidhara was a great teacher teaching Vedas, Vedanta, Tarka, Vyakarana, Tatvasastra and science here in this agrahara. [378]

Chandigala Agrahara in Srirangapattana, Mandya district was another important agrahara. The copper plate number five of Devaraya II available in Srirangapattana temple speaks about the conversion of Mageniya Chandigala grama at Torinada Minapura into an agrahara. Here in this agrahara science, arts and vedic subjects were taught by great scholars. King donated lands to the scholars for their scholarship.

The names of the donees with the vrittis received from the king are as follows:- Nanjinatha Machwa three vrittis, regvedic scholar Pampari Bhatta one vritti, regvedic scholar Vishwanatha two vrittis ;- one as scholar in regvada and the other one to become a scholar after being a student in the same subject, Panchagani Dikshita for his scholarship in Yajurveda one vritti, Brahma Dikshita one vritti, Shree Rama one virtti for his scholarship in Samaveda, Timmaranatha one vritti for his scholarship in Samaveda, Narayana Bhatta for his scholarship in yajurveda one vritti, Aleratri

Mahayaji for his scholarship in Yajurveda one vritti, Mallanatha for his sacholarship in Samaveda and Atarvaveda one vritti, Rameshwara Bhatta for his scholarship in Sama and Atravaveda one vritti, Krishna Bhatta for his scholarship in Ataravaveda one vritti, Haribhatta for his scholarship and for performing his duty as a teacher in Regveda one vritti, Ramakrishna Bhatta for being a teacher in Rigveda one vritti, Vishweshwara for his scholarship in Yajurveda one and half vritti and also a provision for the teachers who are teaching Chatur vedas and to their children vrittis were granted. [379]

Somalapura Agrahara is located in Memmeganur in Betukanahalu grama, Bellary district. In AD 1467 the Vijayanagara king Virupaksha converted it in to an agrahara called Virupakshapura and granted vrittis to the brahmanas who taught Veda, Sankhya and Mimamsa. We get information about the son of Sarangayya of Nittur as the student of Regveda having excelled in sixty four arts, Sastra and Shadangas. He received the land grant of Yemeganur belonging to Mudanadu Hastinavathi Valita, so also Virupakshayya Pandita who was a vaidya and the son of Raseshwara of Bharadvaja Gotra, and student of Regveda received Somalapura near Chetuganahalu grama, Mallayya Bhatta received one vritti, Durga Bhatta one vritti, Sarangarama half vritti, Bayebhatta two vrittis, the shasanacharya Muddana Acharya one vritti, scholar Durgabhatta one vritti. [380]

Tirupathi Tirumala Temple located in Chittur district of Andra Pradesh was a great education centre. Kings, rich and common people made donations for the sake of education. The scholars and pandits who lived there were experts in Vedas and Puranas. There was the arrangement for the recitation of the Vedas, Puranas and Mahakavyas.[381] The temple had chatras or feeding houses for feeding and boarding for the purpose of staying in the temple premises itself. According to the inscription of AD 1515 Tirumala Tirupati Temple had the provision for free boarding and feeding for the scholars who taught Vedas and Prabhanda. [382]

To promote the knowledge of the common people Purana Bhattas were organising gostis and discussed various topics related to mental, moral and spiritual subjects. [383]

In the Srinivasapura Agrahara (Siddaha Kutai) twenty four mahajanas made arrangement for the teaching of the Vedas. Devaraya II by his philonthrophic attitude rejuvinated the vedic studies. [384]

Ramachandra Temple is located in Penugonda in Andra Pradesh. King Tirumalaraya in saka AD 1571 granted Yallamaraja Samudra alias Panugulur village to a matha family. Accordingly the great brahmins who are good in Sastra, Vedanta will receive one hundred twenty eight vritti and students of Regveda and Yajurveda one vritti, local gods Shiva and Vishnu one vritti, Anantha and shivayambhu, son of Sabhapathi one vritti and from the income of the village few vrittis for the purpose of education. [385]

Kanchi Kamakoti Matha in Chengalpet district, Tamilnadu, established by Shankaracharya was a great centre of education where Sanskrit, Sastra, Vaidhyakheeya, Tatvasastra were taught. [386]

Teaching was a duty with the Jainas. The Jaina Sutras were enumerating long lists of the more famous teachers.[387] Students apparently sought out the more famous teachers, who were among the wanderers; for learning from them and the rules for the regulation of their conduct while thus learning came to be established in course of time. [388]

In the Jaina Method education commences with the upanayana by teaching *'Om Namh Siddha'* . Upanayana ceremony was performed at the age of five. Children went to the houses of the gurus to start the education by performing Jinendra pooja.[389] Besides mathas and chaityalayas, the houses of the teachers were the centres of education. For example Udayadeva Pandita, and Nirvadya

Pandita received education at the house of Pujyapada Muni.[390] Bhimadevi, queen of Devaraya I was the pupil of Abhinava Charukerthi Panditacharya.[391]

The subjects taught in the Jaina education centres included Jaina Siddantha, Jaina Purana, Jaina Sastra, Agama, Yoga Agama, Vedanta, Tatvasastra, Arts, Literature, Fine Arts, Jyothishya Sastra, Vyakarana. Tarka, Nigantu And Ayurveda. Students received education on different subjects by scholars who were experts in that subjects. For example Kalacharya taught Vijnana, Shilpacharya taught Vastu Shilpa and fine arts, Dharmacharya taught Vedantha.[392]

Bhahubali Pandita of Maleyuru who lived during saka year AD 1380 was a great kannada and sanskrit scholar, *Sarvajna* in Jyothishya and in other subjects.[393] Acharya Munibhadra, the jaina acharya of Uddare family ordered his students to do the penance and take up the sastric studies after getting the knowledge of the Agamas.[394]

In the saka year AD 1429 shree Mudraya Rajaguru Mandalacharya Mahavadavishwara Rayevadi Pitamaha sakala vidyajjana chakravarti Shree Manmachakravarthi Pandita was teaching Baishajya Sastra to the students at Tribhuvana Chudamani Mahachaityalaya at Mudabidiri.[395]

Saratraya who lived during AD 1432 was a scholar in Vyakarana and Tarkasastra[396] and Brahmasuri Pandita was a scholar in Jaina Sastra, Tarka and Vyakarana.[397]

According to the AD 1488 inscription from Sangeetapura, we get information about Tulunadu as a abode of scholars, poets and fine arts with chaityalayas.[398]

According to the Padmavathi Basadi inscription Vidyananda Swami was a excelled scholar in Smriti, Dharma, Sarvajna in three Agamas, a great poet and a great debator.[399]

In the beginning of the fifteenth centery Kuppattur Nagarakhanda has been explained in the following words " *Bhavya Jina dharma vasadim, Santatamsati Chaityalayadinda Poogolagalim, Vidyanadim Shobisuttitu".* [400]

Jaina education was encouraged by kings, queens and rich by making liberal donations. Kampana gowda, Vallabharachideva and Maharasu of Musanahalli made liberal donations for the progress education. [401] King Devaraya II constructed Parshwanatha Chaityalaya at Panasupuri Bazzar, Hampi in saka year AD 1426 [402] and constructed Tribhuvana Chudamani chaityalaya in AD 1430. [403] Harihara II and Devaraya II's minister Irugappa Dandanayaka made donations to Trilokyanatha Basadi for the purpose of good harvest, medicine and for providing education at Tirupparudhikannur and at the instance of Bukkave, wife of Harihara II constructed a basadi at Hampi. Tamupa, an officer constructed a jinalaya at Kuppattur. [404] Melunayaka constructed a chaityalaya at Kayakaniyamavalli. [405] Bairadevi and Thimmarasa constructed Vardhamana Jinendra Chaityalaya and made land grants on that occasion.[406] Devarasa in AD 1482 constructed a Chaityalaya at Hareve. [407] In AD 1523 Chandraprabhadeva Desigana of Bandavala grama, Lakshmeshwara was running a school (Patashala) in the Shankha Jaina Basadi. [408]

The scanty production of jaina literature during Devaraya II's time may be attributed to the religious interest the kings of the Sangama Dynasty had for Saivism and Virasaivism after the fall of the Hoysalas. The Hoysalas had patronized Jaina faith so much that Sravanabelgola had become the seat of Jaina culture and learning in South India. [409] With Vidyaranya and the foundation of the Vijayanagara Empire, scholars began to give attention to vedic literature following the example of Vidyaranya and his brother Sayana who had considerable political and religious influence on the early Sangama kings. It is therefore no wonder that Devaraya II leaned more towards Saiva literature while encouraging also Vaishnava authors. [410]

How much the jainas had advanced in education is shown by some examples of leading persons of these times.[411] General Irugappa is an instance points out that

"Abundance of food, protection from danger, medicine and learning became his daily gifts". [412] In A.D. 1382 he made a gift to Trilokyanatha Basadi at Tirupporudhikannru. [413] He built a Chaityalaya in Vijayanagara.[414] He was an engineer and a Sanskrit Scholer.[415]

During the Vijayanagara period Gerusoppe, Sangeethapura, Karkala, Nuggenahalli, Belagola, Kalleha, Hosapattana, Hareve, Matiyuru, Hunsuru, Avadi, Kuppatturu, Huligere were acting as important Jaina educational and religious centres. [416] And also Maleyuru, Adali, Soraba, Heresanti, Uddire, Huliguri, Rayadurga, Daniulpadu were important educational centres with chaityalayas. [417] Maleyuru in Chamraj nagar was a strong jaina centre popularly known as Kankagiri. In AD 1380 Maleyuru had Bahubali Pandita and Kopanada Chandrakirtideva known as great scholars of this region. Students from different parts of the country thronged to the basadi of Maleyuru to take up education. [418]

Banavasi, Bidere, Gerusoppe were the famous education centres of the fifteenth century. Melukote, Penugonda, Mudabideri, Kollapura, Badamike were also jaina centres but were not famous as the former.[419] Vanipura Basadi in Gerusoppe in Honnavar, Uttara Kannada district was also a famous education centre. Both men and women were very much enthusiastic to study the Jaina Darshanas. [420]

The other jaina education centres of fifteenth century included Bharangi, Iduvari, Huligere, Ogeyakere, Holenarasipura and Melukote. [421] In the sixteenth century jainism lost its importance. That is why, we do not find educational institutions in large number. Saivism had already taken a lead in this period of time.[422]

In an inscription of A.D. 1488 we read the description of Sangeethapura thus "In the Tuluvadesa, the abode of fortune, having splendid chaityalayas, a place of descent in the female line, inhabited by happy, generous and pleasure loving people, filled with elephants, horses and powerful warriors, poets, disputers, orators and

declaimers, a place for the production of elegant literature, renowned for all the fine arts was Sangeethapura". [423]

Much before the emergence of Vijayanagara state in A.D.1336 jainism had a long and glorious history in Karnataka. [424] Even some of the feudatories of Vijayanagara like the Bhairarasas of Karkala, Ajilas and Chautas were patrons of Jainism. Jaina basadis were built, endowments were made for their maintenance, monks were honoured and jaina learning was encouraged. [425]

It is interesting to note in this connection that the impulse to support the cause of Jaina Dharma came from the queens of Vijayanagara, one of whom was a jaina herself. This was Bhima Devi who was the queen of Devaraya I.[426] Her spiritual guru was Panditacharya and in about A.D. 1410 she caused an image of Santinathasvami to be made in the Mangayi Basadi at Sravana Belagola.[427] This temple we may note by the way, had been built in about A.D. 1325 by Mangayi of Belagola, a Crest Jewel of royal dancing girls; and a lay disciple of Abhinava Charukirti Panditacharya of the same place. [428] But the above identity of Panditacharya however no details are forth coming. There is an Abhinava Pandiltacharya mentioned in C. A.D. 1311. [429]

Queen Bhima Devi may have been responsible for the generous attitude of king Devaraya I towards the jaina gurus. [430] The Padmavati Basti inscription of Huncha contains the statement that Dharmabhushana guru, the chief disciple of Vardamanamuni, and a great orator, was served by munies and rajas. Dharmabushana had his two feet illumened by the crown of the Rajadhiraja Parameshwara, the king Devaraya I. [431] The next monarch who continued the tradition of the early Vijayanagara rulers of bestowing patronage on the jaina institutions was king Devaraya II (A.D. 1419-1446). [432] In A.D. 1424 Devaraya II granted villages of Varanga in Tuluva to the basadi of Varanga Neminatha of the same place. [433] Maleyur was another strong hold of jainism. Here on the hill called Kanakagiri were the famous basadi of the gods Vijayanatha and Chandraprabha.[434]

Kanakagiri attracted, learned men from distant parts and Chandrakirtideva Kopana was one of them. He was the guru of the general Kuciraja and he visited Kanakagiri in about A.D. 1400. His guru was Subhaschandra of the Ingulesvera Bali. It was Chandrakirti who in the same year caused an image of Chandraprabha to be set up at Kanakagiri intending it for his own tomb. [435]

Bahubali Pandita of Maleyur was a poet in two languages eminent in the science of astrology, and an emperor of all learning and attached to the Pustaka Gaccha was the disciple of Nayakirtivrati. [436]

The various jaina teachers whom we have mentioned were no doubt partly responsible for the continuance of that religion in the Vijayanagara age. In addition to this there were other teachers. Bahubali Panditadeva, the disciple of Nayakiritideva was a remarkable teacher who made a munificent contribution to Kannada literature.[437] But more conspicuous than him were the teachers who spread the name of Jaina Dharma even in the court of the Sultan of Delhi. Teachers like Simhakirti, Visalakirti, and Vadi Vidyananda is expressly stated to have defeated the company of Baudha and other speakers in the Delhi court.[438]

Visalakirti a famous orator, learned in the paragama, chief head of the Balatkaragana, a great ascetic, and one who received reverence from Sikandara Suritrana defeated great speakers in the assembly of Virupaksharaya the ruler of Vijayanagara for which he received a certificate of victory, which was regarded by learned and even by the kings to be an original sasana of Saraswathi. [439] Jaina scholars were good in different branches of learning and particularly in literature and medicine their knowledge was truly profound. Although they have been relegated to the background during the Virasaiva period, they managed to over come all the difficulties and succeeded in developing their knowledge. [440] Padmarasa who wrote *Sringarakatha* was the disciple of Bhattakalanka and who traced his descent from Brahmasuri Pandita, was well versed in the Jaina Sastra, Logic and grammar. [441]

This is an example of spirit of tolerance shown by Vijayanagara sovereigns which made all the religious communities to come to one platform.

Another interesting fact brought out by the epigraphs is that in the Andhra Karnataka Districts in which the hindu revival was so powerfully organized by Sayana-Madhava, Jainism fared better under the Vijayanagara kings than at the hands of revivalists in the Andhra Districts proper. A sanskrit record of Devaraya II dated A.D. 1426 at Vijayanagara mentions the building of a chaityalaya to Parsvanatha in the Pansupari Street.[442] A record of Harihara II Son of Bukka I. saka 1307 krodhana phalguna, krishnapaksa dvitiya, friday (February 16 A.D.1381) saying that Iruga, the son of Dandanayaka (Bhaicha) Chaicha, one of Harihara's ministers caused a chaityalaya of Kundu Jinanatha to be built at Vijayanagara which belonged to Kuntala Vishaya in the Karnataka country. The donor is the author of Nanartha Ratnamala. A jaina teacher Simhanandi and his apostic pedigree are mentioned in the inscription.[443]

Koteswara who wrote *Jinadharma Satpadi* was a jaina poet and a student of Pandita Yogi's (A.D.1274-94) pupil Prabhachandra Devaru. He was the contemporary of a great teacher of Sangama Shritakeerti, who lived around A.D.1500.[445]

Since the days of Nayasena in A.D. 1112 jaina writers in kannada had taken to story telling for conveying the morals of Jainism. The examples of this type are *Jivandhara Charite* of Bhaskara (A.D.1424) *Jivandhara Sangatya* by Bommarasa of Tirakanambi A.D.1488, *Jivandhara Shatpadi* of Koteshwara (A.D.1500), *Jnana Chandrabhyudaya* of Kalyana Kirti written in A.D. 1439 the *Santkumara* by Bommarasa and *Nagakumara* by Bahulbali (C. A.D. 1460) the *Vijayakumari* by Srutakirti (A.D. 1567) etc. The primary object of story telling was to convey the high morals of Jainism to the common people. This enabled the people to quicken their knowledge and created some interest to go through the works.[446]

Due to the growth of Virasaivism and Vaisnavism. Jaina institutions suffered to some extent when the kings of Vijayanagara reigned. But instances are not wanting to show how Jainas in matters of education managed to maintain their position in the capital, vice regal towns and other important places in the state.[446]

(C) EMERGENCE OF NEW AGRAHARAS AS CENTRES OF EDUCATION

In the Vijayanagara State a number of agraharas existed in a widely distributed area. They were acting as schools of universal learning. It catered to the taste of the majority and some times did not teach anything finer than the three Vedas (Rigveda, Yajurveda and Samaveda) and gave some grounding in general education.[447] The Mahajanas were the village fathers and looked to the education, hygene and prosperity of the villages.[448]

The agraharas were the centres of brahmana settlement and these places were assigned to learned brahmins for their livelihood.[449] It existed for the sake of giving education on general and technical subjects. The liberal meaning of agrahara is the place granted to a great meritorious person.[450] Each agrahara however, had a few brahmnas noted for their scholarship in some branch of learning; and they usually attached several pupils from the neightbourhood.[451]

As followers of *Purvamaryade,* the Vijayanagara Sovereigns continued to grant villages to these agraharas, an important fact that contributed to the rise and growth of land owning monastic class that contributed to the rise of the agraharas by the kings for religious and educational purposes.[452]

In the gurukulas the gurus were performing the duties as teachers but the agraharas were looked after by the Mahajanas.[453] It was a place of cultural importance and a place to impart education. The scholarly brahmanas were imparting knowledge, thus leading their pious life with peace and content. Since there was the belief that by granting donations to the cause of education one will get merit, kings, queens,

ministers, rich and officials were granting lands and making provisions for the food, clothing and for the medicine of the students and teachers. [454]

In AD 1364 at the instance of Bukka I Madarasa granted Pudu Grama and converted it into an agrahara. [455] In AD 1385 Harihara II granted, land to Maharayapura and converted it into an agrahara. [456] According to the Satyamangalam inscription Devaraya II renamed Chaitrapura Agrahara into Devarayapura Agrahara and granted donations to eight brahmins. [457]

In AD 1516 Krishnadevaraya received back the village granted to Rajapurohita Ranganatha Dikshita and constructed a pond called *Nagasamudra,* renamed the whole village as Nagalapura and converted it into an agrahara. [458]

In the Barkur Rajya, Brahmavar was a very important education centre. People from nearby places were thronging there to study the Vedas in the agraharas. [459]

The agraharas served the purposes of small university centres managed by the Mahajanas. [460] The agraharas received the land mainly for religious and education purposes. Chamarasa, the minister of Virupanna Odeyar established a agrahara and called it as Hariharpura. [461] Most of these grants were made free of taxes and revenue. [462] The important work of these brahmanas were reading Vedas, Puranas and Sastras in holy places, [463] performing astroLogical work, [464] imparting religious instructions and working as priests in temples. Epigraphs refer to a variety of functions performed by the mahajanas. [465] The Mahajanas encouraged vedic studies and fine arts like music and dance. [466] An inscription of A.D. 1381 records the grant of a plot of wet land of sowing capacity on the land of a certain Mayanna to the east of village Maddur unanimously by the Mahajanas and the Nadu people of the village for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of God Desinatha. [467]

As protectors of Hindu Dharma the Vijayanagara rulers fully supported the development of these religious institutions. The agraharas consisted of a row of

houses each, of which a strip of land adequate to the maintenance of an average family was added. The scholars who lived in these agraharas were expected to live contented, teach dharma by example and precept, guide and keep society in the path of righteousness, propagate knowledge and advise kings on intricate questions whenever necessity arose. [468] After the disappearance of the old universities (*Reshyasramas*) the grants received from the kings were the best modes of fostering education and producing learned men to teach and guide society and also honorarely fill important offices of the state. Every agrahara was an academy and every vritti or manya holder, a bhatta or professor. [469]

As a single teacher could not be learned in all branches of knowledge, it was customary for ambitious youngmen of different parts to study under serveal teachers.[470] Though teachers of this class generally taught the brahman youth, they did not set their face against youngmen of other communities. [471] It would have been impossible for such great writers as Ramaraja Bhushan to become prominent had they not received their early education and training under some learned pandits of an agrahara. [472]

The curriculam of studies was narrow. The only subjects taught in the agrahara vedic schools were probably the Vedas and the allied literature, but a wider choice was offered by individual teachers who seem to have taught the Trayi, the Sastras, Puranas, Tarka, Agama, Smrti, Dharashana, Literature, the Itihasas, the Kavyas and the Natakas besides music and the art of writing poetry. [473] Another subject, the study of which appears to have been popular was the Ayurveda or medicine consisting of eight angas or branches. [474]

The subjects taught in an agrahara were veda, vedanta, Purana, Smriti,Tarka, Agama, Sastra, Dharsana, Language, Literature, Poetics, Drama, Ayurveda, Artasastra and other fine arts. [475] In the Vijayanagara period only teaching subjects (theory) were taught in the agraharas, where as the *Veda Patashalas* taught the literature pertaining to the Vedas. Apart from Trayi, Sastra, Purana, Itihasa, Nataka,

music and the art of writing poems were taught. Ayurveda was studied by the students as one among the eight angas or parts from the teachers.[476] Gangadevi in her "*Madhuravijayam*" gives a graphic description about the dilapidated condition of the agraharas which one time acted as important agraharas with yajanas, havanas and the melodious voice of the students studying the Vedas being heard at a distance.[477]

According to the Hettehalli inscription of Soraba taluq of AD 1346 speaks about the establishment of Sangamapura Agrahara by Marappa, brother of Harihara I for the sake of scholars from Andradesa who are well versed in four Vedas.[478] A poet named Soma who lived around AD 1370 was well versed in eight languages and gave Bhashya to eighteen Puranas.[479] Devaraya II in saka year 1359 (AD 1437) granted Kannenahalli to scholars who were well versed in teaching Vedanta, Veda, Vijnana, Vyakarana, Tarka and Philosophy.[480]

The inscription belonging to Shikaripura of AD 1368 speaks about the purchase of Palsa Palli, Tevatta, Muchchundi villages at Nagarakhanda by Madhava, minister of Bukka I and establishment of an agrahara named Vidyaishwarapura and granting eighty vrittis to scholarly pandits of Kashmiri descent.[481]

The agraharas were mostly a village, situated in natural surroundings and was a complete unit by itself, a sort of residential university centre, with free lodging and boarding for the taught in many cases.[482] Thus the agrahara was more than the living area of the Brahmins, it was also the place where the students lived with their preceptor's and attended to their studies and to the service of the preceptor, and all served as the priests of the nearby temples and of the whole community.[483] In those days the three stages of education namely the primary, secondary and higher education were not so distinct and clear cut as now.[484] Primary education was confined to the home, temples, mathas, basadis, etc., Kanakadasa refers to primary teachers in his *Mohanatarangini* as "Kaseya kolannagal Sannavaranu Odisutirpa"[485] (that is with a stick on the one hand and a book on the other). Secondary Education, the halfway house between the primary stage and the secondary stage, does not

figure prominently. It is in this stage that a student decides the line of profession for himself. Either he goes in for higher education or takes up some job. Since there was no scope for the study of a foreign language people were not taking up higher education. But at least a few were taking up the higher education.[486] When education was completed, the youngmen generally married and most of them settled in their villages, were they led unobtrusive lives.

The students apart from receiving the knowledge of all important branches began to receive the detailed knowledge of a particular subject or subjects in the top most class of primary education. Students who wanted to stop education at an early stage did not bother themselves about specialization. Such students were trained at home for the professions they were to pursue.[487] But the more ambitious went to the court of a neighbouring chief or even that of the Raya, where by attaching themselves to some influential men they attempted to come to lime light.[488] The emperors of Saluva and Tuluva families were patrons of learning. Their courts served as academies to test the erudition of scholars and the creative genius of poets.[489] The subordinates of these emperors acquired their love of art and letters from their masters. Consequently pandits and poets were held in great esteem.[490]

Ambitious teachers often joined the learned discussion in the royal sabha and if they pleased the Raya, they obtained rewards of costly garments, jewels, palanquins and horses. If they were specially lucky, they even obtained gifts of tax free lands. Such was the ordinary course which the careers of most scholars followed.[491] But those who had a desire to persue higher studies went to brahmapuries. Here the student was introduced to the higher works. After setting sufficient grounding in the general outlines of his chosen subjects he went to ghatika, a congregation of college.[492] In ghatikas there existed a highly intellectual atmosphere. The student engaged himself in intellectual discussions, studied works in greater detail and widened his mental horizon by contacting luminaries of all branches of knowledge.[493]

The education of a large section of the people was so designed as to enable them to enter the governments service. Probably, there were schools in all villages, where pupils were specially trained for service under the government.[494] Youngmen were usually admitted to such schools in the autumn. They began their studies by learning to write upon oblong planks of blackened wood with pencil.[495]

The boys were also taught to write well both on kaditam and the palm leaf. A knowledge of mathematics, especially arithmetic, was considered indispensable for a person to become a qualified karnam or accountant. He should also acquire knowledge of several scripts, particulars of the calendar and of the history of the kings who ruled the country.[496]

(D) POPULAR EDUCATION, INITIAL, SECONDARY AND HIGHER EDUCATION

Primary and higher stages of education were prominent in Medieval KarNataka. After completing this they were going to Banaras to have higher studies. Even private study under a teacher or at the residence of a teacher was one of the means to spread education amongst the people.[497]

During the Vijayanagara period primary education continued to receive support from the state and philonthrophists.[498]

Primary education was known as *Balabodhe*.[499] In Mohanatarangini of Kanakadasa, we have a pen picture of teachers of primary schools with their canes and shirts with strings instead of buttons who were experts in composing verses in four lines (Choupadigavite) and children books with illustrations in colour.[500] Kumaravyasa also highlights on the primary education in this way "Halage Balapava Pidyadondeggalike"[501] which shows the use of slate and pen in this period. The children learnt to write, on dust or sand alphabets and combinations of consonants with vowels and figures up to one hundred, their multiplication tables and multiples of fractional parts by integers and lastly tables of money, weights and measures. All

this was known as " dhulakshara" or dust writing.[502] Pietro-Della vella who visited India in A.D. 1623 describes this stage in a village school of Karnataka.[503]

He also speaks about the importance of memorisation method adopted by the boys by by-hearting and repeating like wise the former lessons and writing figures on the sand.[504] Pietro Della was full of appreciation for this simple way of learning.[505] They learnt to read and write without spoiling the paper, pens or ink which certainly is a pretty easier and secure way of learning. In Pietro Della we get the first hand information of the monitor system being existed during this period of time.[506] In the advanced stages of education students used to write on paper, studied arithmatic, addition, substraction, multiplication and division to simple interest and the rule of three.[507]

Jainism, Bharata, Vidurnithi, Amarkosa, Panchatantra, and Someswara Sataka, the names of the years and stars of the different points of the compass and a variety of songs and verses celebrating the deeds of Gods were studied in the later stages of study.[508]

After the completion of primary education those who could read, write and understand what they have read were taking up jobs; those who were interested in getting higher education were going to the centers of higher education to get knowledge on advanced subjects like Vyakarana, Sahitya, Kosha, Purana etc.[509]

Institutions of higher learning in Ancient and Medieval Karnataka were the agrahara, matha, temple, brahmapuries and ghatikas.[510] Of these ghatika is very rarely mentioned during this period.[511]

According to Nilakanta Sastri K.A ghatikastana is a community college. Rice B. L. says that it is a religious centre.[512] In another context Rice says that it was public gathering of brahmins.[513] According to Dr. Meenakshi ghatika was a place to enhance the knowledge of both the pandits and students.[514] In this way ghatika was

a instutition of higher education with well read scholars, well equipped library and arrangement for free feeding and boarding. [515]

From the inscription of AD 1368 we get reference to Upendrapura Mahaagrahara of Maddur (Mandya District) [516] In AD 1381 the Mahajanas, Nadajanas, Settis and Gowdas of Maddur Sima granted land to these scholars who were teaching Vedas at Desanatha Temple. [517] An inscription of AD 1442 gives information about the establishment of ghatikastana at Uttanam Shaka and the grant of land to the teachers of Samaveda. [518]

In the year AD 1523 at the instance of Krishnadevaraya one Jatenu of vasishta gotra established a ghatikastana and after washing the feet of the acharyas he donated lands to them. [519]

Brahmapuris and Temples continued to perform the task of spreading education as before, and therefore nothing more need to be said about them. [520] Shivalli and Brahmavar were the two important brahmpuris were the brahmins carriedout the educational activities. In the record of AD 1364 from Muda Bantwal, there is reference about the agrahara. [521]

An inscription from Varamballi, Brahmavar speaks about the governor of Barkur purchasing a piece of land and donating the same to the Mahajanas. [522] The Mahajanas were paying seven hundred gadyanas once in three years as *"Tidduva Samudaya"* tax to the king.[523]

In the Basrur record of AD 1531 there is a reference to one 'Agrahara Lokacharyanavaru'. [524] Probably the one refered in the Basrur record was a Upadyaya or teacher. Even the jaina basadis were imparting education in the name of 'Sastradana'. [525]

Temples were the centres of Purana ghostis and kata pravachanas. [526] For the common people these ghostis were a means to know about the spiritual ideas. Since

the study of the Vedas, the different ceremonies performed, practices followed by priestly class, the common people had a feeling that the study of the Vedas and education is required only for those who pursured priestly profession. The daily routine, the commercial activities were carried on by the people mainly on the basis of good faith. If there was a genuine need to record the things the people were going to the Senebhovas[527] or Karanikas[528] or Madaystas,[529] in the presence of these responsible persons of the *Uru* as witness records were prepared.

In Devaraya I's record, we have the reference about the brahmapuris.[530] Jainas gave equal importance to the spread of religion and education. Jaina basadis were acting as the chatras to the pilgrims and great centres of education. [531]

During the heyday of Vijayanagara the agraharas and mathas carried on their educational activities as before. But after the downfall of Vijayanagara various developments took place which diminished their value as educational centres. Some of the agraharas went to ruin and when they were restored they were converted into satras for feeding brahmins, [532] or when fresh agraharas were established, their educational activity was not emphasized as before, by donors. [533] One of the few agraharas which was established in this period, which were the medieval type, that is an agrahara which was intended to be and was a centre of education and learning, was the Dalavayi or Ramachadrapura Agrahara founded in A.D. 1748. [534]

We have seen that in medieval times the mathas stood for an education institution. Such was the Kodiya Matha in Belligame. [535] In this period as in the case of the agraharas, its educational activities were less prominent, though they were not completely forgotten. [536] It became the pontifical seat of a religious teacher of a community. Round this teacher the mathas developed various activities. Some had a library. [537] Most were choultries or satras both for pilgrims as well as students.[538] Some also thought the six Darsanas or schools of philosophy. [539] Since they became influential as centres of religion and to a lesser extent of learning, the kings claimed a right to fix succession in them. [540] In the Ikkeri Kingdom there were

different kinds of mathas; Vasikrita Matha,[541] Mahattu Matha[542] and Virakta Matha.[543] Earlier there was an evening matha.[544]

In the A.D. fourteenth century there was the revival of the Virasaiva Movement which it has lost in the A.D. thirteenth century. The centres of this movement in this century were Vijayanagara and Edeyuru.[545] Vachanas came to be composed as in the earlier times and writers like Nijaguna Sivayogi and Sarvajna and a host of others made a significant contribution to general education.[546]

Brahmin writers, who so far had thought shy of writing in the language of the people rushed forward to throw open all the knowledge contained in their sacred writings for the betterment of all people irrespective of caste and creed.[547] This was the Haridasa Movement and its foremost exponent was Purandaradasa.[548] But there were hundreds of others who went about the country with the message of liberation and singing psalms of wisdom and religious experience.[549] Apart from vachanas of the Virasaivas and the songs of the Haridasas, the keerthana which combined music discourse and on earth became a powerful agency of general education probably during the Vijayanagara period.[550]

(E) ROLE OF VIRASAIVISM AND ITS IMPACT ON EDUCATION

The Virasaiva Movement became popular with establishments of mathas and the propagation of the religion in a large scale.[551] They were not only the religious centres but also important educational centres giving emphasis on sanskrit language and simultaneously enriching the kannada language and literature.[552]

The Pasupatas were one of the ancient Saiva sects in India, who while being strict worshippers of Pasupati, followed some repulsive practices.[553] But in course of time, and particularly after the hindu revival in South India through the twin streams of Saivism and Vaishnavism led by the Nayanars and Aluvars it saw the growing influence of the Vedanta School and the increasing importance of temples and mathas in the religious life of the country. The Pasupatas like the Kalamukhas

and the Kapalikas appeared to have adopted a mild and less repulsive ways in their religious practice. [554] They appear to have become more and more interested in the organization of mathas and through them the propagation of Saiva faith. [555]

The Pasupatas were the worshippers of Pasupati and the observers of the *Pasupata Vrata.* [556] In the Vijayanagara days also pasupatas continued to exercise considerable influence in parts of South India and received the patronage of the kings along side with the Advaitins.[557] The one great and fundamental difference between the Advaitins and the Pasupatas appears to be in the fact that while the former laid great stress on the Vedas, the latter paid greater attention to the Saiva Agamas though on that account they did not go to the extent of rejecting the Vedas.[558] Some of the early rulers of the Vijayanagara State were followers of this school of Saivism. [559] The kulaguru of Harihara I and Bukka I was one Kasivilasa Kriasakti who was a Pasupata, the great general and minister Madhava who played a large part in the foundation of Vijayanagara also had him for his guru as is borne out by one of the grants made by him in A.D. 1368. [560] It is said that at the instance of Kriyasakti guru Madhava carried out a special Saiva vow lasting for a year, at the end of which he made a gift from the funds of his own property to eight learned brahmanas from Kashmir who were well versed in saiva rites and were the followers of the saiva creeds. [561]

Till about the end of the A.D. sixteenth century the members of the Pasupata cult who were in charge of temples appear to have been only bachelors leading celebrate lives and married men were not eligible for such offices. It was however stipulated that an elder, both by age and learning should be the head of the matha (adistana) and maintained the brotherhood of disciples in the matha. [562]

It is a well known fact that in the medieval period religious institutions of all denomination Saiva, Vaisnava and Jaina flourished in South India either with the royal patronage or with the support of private benefactors. [563] They appear to have been primarily seminaries for the imparting of religious education though incidentally

they desciminated secular knowledge as well.[564] The intensive properties granted from time to time to temples were left in charge of the heads of the mathas called mathadipathis, mudaliyars or jiyars on whom developed the duty of supervising the proper conducting of services and who enjoyed some privileges as remuneration.[565]

Teaching and propagation of the teachings and the philosophy of the sect may also be considered as one of the duties.[566] The mathas specially are indigenous Indian examples of educational organizations, by which different and distinct centre of culture and religions like religious brotherhood of different localities, are affiliated to a central and common seat of authority at the head quarters and regulated and controlled by it.[567]

The selection of swamy to a matha is done from among *Maris* or *Maridevarus* or little swamys who were trained in the matha.[568] Throughout in the selection of a swamy either for a *Pattada Matha* or *Virakta Matha* we find certain essential qualifications prescribed to the person who is to become the head of the matha.[569]

It is stated that both temples and mathas played very prominent part as places of learning.[570] The monasteries played and important part in maintaining family stability as well as social solidarity, as they were the custodians of the traditional rules and regulations of the social life of the people.[571] Moreover the mathas had the other two important functions of education and initiation.[572] In ancient days when the government had not taken up the work of education, it was left for the private associations to take up the work of education.[573] After the establishment of Vijayanagara we find the centres of virasaiva activity in South KarNataka; one was established at Vijayanagara itself under the patronage of some generals like Jakkanarya and Lakkanna Dandesha and another near Kunigal, on the banks of Nagini river under the spiritual guidence of Tontada Siddalingayathi.[574] Both these centres were authoritarian and exerted powerful influence on the virasaiva community. Both undertook to train men and send them to other places to spread religions so that many minor mathas were established all over Karnataka.[575] The activity is to

be seen in the vast body of literature produced between A.D. 1336-1565.[576] Thus it is seen that the Virasaiva Matha not only has trained men to spread the tenets of virasaivism, but it is also a place of learning, where the literature of the community was preserved and the tradition of writing religious books was kept alive.[577]

As the mathas were sacred institutions functioning in a multiple capacity as seats of learning, as places of worship, as centres of social and cultural life, and above all, as the strong holds of Virasaivism, the pontificate of the mathas demanded the highest qualities from the candidates for the holy office.[578]

Education progressed during this period. Scholar saints like Tontadasiddalingeshwara, Sarangadeva made it very popular. Thontadarya sent his students to various parts of South India for the purpose of spreading Virasaiva Dharma. Sarangadeva possessed good pupils. In the *'Shivatatva Chitamani'* Lakanna Dandesha, minister of Devaraya II gives information about the education centres.[579]

Mathadhipathis gave education to the general public, taught the boys & girls the basic letters (Phonetics) Tripadi, Chanpaddi and Sangatya. King Virupaksha being a Virasaiva did lot of work for the progress of education.[580] The methodology adopted and subjects taught included reading, writing, accounts and expenditure, Rajashekara Vilasa for getting good samskara, Jaimini Bharata, ChennabasavaPurana, Vachanas , Ragales, Purana, Kavya etc.[581] Matadipatis taught the pupils the subjects like Vachana Grantha, Sharana Dahasage, Shatstaladeepika, Vivekachintamani, Shunya Sampadane.[582]

The dharmagurus of Haradana Halli Shunya Simhasana established new mathas by touring the different parts of the nation, selected gurus to the matha, gave deeksha to the people, made arrangements to the study of letters in the matha, established primary schools for the sake of the students belonging to the Virasaiva Community.[583]

The role of Ayyas in popularizing the education is highly praise worthy. Hariya matha, chikka matha, Adre matha, Naduvena matha were the schools and education centres. In these mathas people received dharmic and general education. Great scholars, poets, Shivagama Janacharya Kanda Panditas, Vachana Siddanta Kovidars, Jyotishyas, Sastra Pandits also received education. [584]

The Kalamukhas were a sect of Saiva devotees and are in the Mysore inscriptions described as having come from Kashmir. [585] They are mentioned in Ramanujacharya's *Sri Bhashya* as *Laguda Dharma* or carrying a staff was one of their characteristic practices. [586] But the head of the Koteswara Temple at Kuppattur are described as followers of Sivagama. [587] It seems therefore that some Kalmukhas followed the *Lakulagama* and some *Sivagama.*[588] The names borne by the Kalamukha ascetics are very characteristic and peculiar, they mostly end in Sakti as Sivasakti, Rudrasakti, Ishwara Sakti, Isana Sakti, Tribhuvana Sakti, Devendrasakti etc., some end in Siva Kumarasiva, Jnanasiva, Dharmasiva and Padmasiva, some in Rasi as Somarasi, Nagarasi, Vamarasi and others again in Abharana as Vidyabharana, Suryabharana. [589] But while the names ending in Sivarasi and Abharana are some times borne by Saivas not belonging to the Kalamukha sect, the names ending in Sakti do not seem to be borne by any but Kalamukha. [590]

The mulaguru of Kalamukhas at least in South India was Vidyarasi. [591] In the inscriptions of Vijayanagara Kings we meet a Kriyasakti who was the teacher or preceptor of Bukka, [592] of Harihara [593] and of Devaraya. [594] He is evidently a rajaguru. A disciple of Kriyasakti Madhavamanatri purchases a village and grants it as an agrahara naming it *Vidyesvarapura.* [595] The Madhavamantri who founded the agrahara is also another, as it is he who has commented on *Suta Samhita* of the *Skanda Purana.* [596]

The first objection raised that Kriyasakti is opposed to the worship of Vishnu is a wrong assumption, that Kriyasakti has himself made a gift to a temple of

Janardhana is evident by an inscription.[597] Dr.Venkatassubbayya says "Rajaguru Kriyasakti who was the teacher and preceptor of Bukka and Rajaguru Rudrasakti of Dwarasamudra are not called Kalamukhas in inscriptions".[598] Infact Kriyasakti is not a Kalamukha as otherwise his great disciple Madhavacharya would not have chosen for writing a commentary on Sutasamhita which states that Kalamukhas are Pashandies.[599] Kriyasakti Desika is a Pasupatha Maheshwara like Vidyatirtha Maheshwara or like Srikantanatha who taught, as stated in Bitteragunte inscription the doctrine of the old Maheshwara.[600]

One point of interest in the Dandapalle plates is the mention of Kriyasakti Desika. This Saiva teacher whose full name was Kasivilasa Kriyasakti is referred to in terms of high esteem in the records of Bukka I. He was the teacher of Harihara II and of his general Muddana Dandanayaka.[601] It is not clear if this teacher has in any way to be connected with the Advaita Matha at Sringeri an instsitution which is belived to have received substantial support from Madhavacharya Vidyaranya, the prime minister of Bukka I, for simultaneously with Madhavacharya Vidyaranya, there was another minister of Bukka also called Madhava (Madhava Mantri) who was a direct pupil of Kriyasakti and an adherent of pure Saivism as distinguished from Advaita Monism.[602] Madhavacharya Vidyaranya must be distinct from Madhava just mentioned and perhaps, therefore, also the teachings of Kriyasakti must have been different from these of the present Sringeri Matha.[603]

Anyway it will be noticed that the two learned research scholars Sri Narasimhacharya L. and Dr. Venkatsubbayya agree in holding that Kriyasakti was consecrated as a guru of Sringeri Matha and he is responsible for the foundation of Vijayanagara State, while Sri Narasimhacharya thinks that Vidyatirtha whom he identified with Kriyasakti founded Vijayanagara. Dr. Venkatasubbayya thinks that Vidyaranya who founded the Vijayanagara State is identical with Kriyasakti.[604]

What was the Sringeri Matha before Vidyasankara or Vidyatirtha? Was it a Kalamukha strong hold and a Lakulisa Matha? Did Vidyasankara convert it into

the modern Sringeri?[605] If it was a Kalamukha strong hold and a great centre of learning, when and how did it get transformed into the fountain head of the Advaita School of thought?[606] It must be admitted however that a few sources imply the existence of a class of relation between these Kriyasaktis and Advaita Gurus of the famous Sringeri Matha.[607]

It is believed that Kalamukha were Agamic Saivas who placed the authority of the Agamas above that of the Vedas, while the Sringeri Matha is known to be a strong hold of the Vedic Saivas who reject the authority of the Agamas and accept the Vedas only as authoritative. This belief about the Kalamukhas does not appear to be entirely justified.[608] In the A.D. eleventh to thirteenth century they were in a flourishing condition and practically had a monopoly of the leadership of the mathas and colleges in the kanarese country and were liberally patronized by the ruling kings.[609]

The reign of Devaraya II is one of the brightest in the literary history in kannada.[610] During his reign one hundred and one lingayat virakatas became famous.[611] These viraktas had innumerable disciples who went from door to door to preach and keep their religion alive.[612] Devaraya II is spoken of as *'Virsaivagama Sampanna'*.[613] Mahalingadeva, the author, *Ekottara Shatsthala* and *Shatsthala Viveka* was one of these. He composed his works for the benefit of his disciple Jakkanarya, who was apparently a general of Devaraya II.[614]

Jakkanarya was a disciple of Mahalingadeva and a merited scholar reproduced from sanskrit, a work entitled 'Ekottara Sthala' other wise known as '*Nurondustala*'. He also spent large sums of money on the composition of virasaiva works by other scholars. The chief of these scholars according to Rice Edward are Kumara Bankanatha and Mahalingadeva, both eminent lingayat gurus or religious heads of the time.[615]

Even Mukkanna Dandesha a man of letters was the general of Devaraya II. Nagideva, Veerannadeva, Gurubasavaraya, Ballaleshwara, Niranobdesha etc. were some of the viraktas.[616]

Another notable poet of the period was Kumara Bankanatha, the author of *Shatsthalopadesa* and a commentary on Prabhudeva's Vachanas and the guru of Jakkanarya himself was a great poet and a great patron of Virasaiva writers. [617] It has been remarked by Gubbiya Mallanna in his *Virasaivamruta Purana,* that he spent his incalculable riches in the production of Virasaiva works. [618] Chamarasa, Kallumattada Prabhudeva, Maggiya Magideva, Ballinganna these and many more lingayat writers became famous during the same period. [619] It is said that Chamarasa was related to Kumaravyasa, the latter having married Chamarasa's sister . Devaraya II had commanded the two poets to write the epic Bharata in the kannada language, Kannada Bharati. When the poets read their works in the kings court, the scholars desired to see Chamarasas work. Chamarasa produced it before the scholars and in the canto dealing with the great battle of Mahabharata, pressed his thumb on a page and produced blood to prove that his work was a *'Rasa Kavya'* or an epic having the nine essential qualities of true literature. The king was pleased with the poetic merit of Chamarasa and honoured him with presents. Kumaravyasa, as the account goes, became envious and informed his wife that he would live and prosper if she managed to burn her brothers Bharata and with the ashes of it smar his forehead or else he would die. She did as her husband had told her. Thus Kumaravyasa's work remained and Chamarasa's epic was destroyed. But Chamarasa by divine direction in his dream, appears to have written *'Prabhulingalile'* which excelled his destroyed work. [620]

An inscription dated AD 1424 of Davanagere mentions that poet Dharanoja wrote the inscription on behalf of Bullanripa in connection with the construction of a dam across the Haridra river. Dharanoja appears to have been a poet of some merit as evidenced by the several types of metres he has employed in writing the inscription, which has autobiographical element in one of the poems on it. [621]

Tontadaraya sent his disciples to South India and Sarangadeva to the North to propogate the religion. [622] Lakkanna Dandesa has described a number of towns

were Lingayats resided and carried out their religious, educational and social responsibilities and obligations.[623]

Lakkanna Dandesa is an eminent poet in kannada and is the author of *'Sivatatva Chintamani'*, a work of great philosophical merit and literary charm. It is a treatise on the beliefs and religious rites. [624]

However the innumerable Shishyas of Tontadarya disseminated education and philosophy of life is evident from the description in *Niranjana Vamsa Ratnakara* "Having blessed the ganas, he (Tontadarya) ordered them to tour the country, then these wanderers touring the country visited villages, markets and houses and explained to the bhaktas (disciples) the six fold system. They conquered the adherents of other faiths through Sastra and created love for Shiva. They left their shishys (marigalu) who were the managers of those mathas and sent the presents from the bhaktas of the country to their guru at Vanijyapura that is, to the desha of Tontadarya, the cause of the simhasana (the Seat) there... three thousand viraktas resulted on account of the seven hundred charamurtis".[625] Their mathas were found in South Karnataka, Tamil land and other parts of South India. The Mathadikaris who resemble the heads of residential missionary institutions of education and religion were thoroughly grounded in various branches of learning.[626]

The movement of Virasaivism in Keladi was broad based, democratic in spirit and catholic in out look and enthusiastic in upholding the cause of Virasaiva Mathas and lifting their thought and actions to higher place. [627]

The influence of Vaishnavisim liberalised the outlook of men in several fields. Most of the writers who became famous in the AD sixteenth century received their education from some distingiuished Vaishnava teachers or other. The Paravastu and the Kannada families claimed several of the AD sixteenth century poets as their disciples. [628] The Vaishnava teachers were probably responsible for enabling the youngmen of non brahman communities to study the works of great sanskrit writers and to model their own productions on them. [629]

(F) DASA MOVEMENT AND ITS IMPACT ON EDUCATION

From the lives and works of some of the Dasas we are able to collect some material regarding the system of education.[630] The shishyas were living with their gurus and did all the menial duties as in ancient days.[631] In the life of Purandaradasa we come to know that Purandaradasa as a shishya had forgotten to keep water one night for the stools of his guru.[632] On high days and holidays perhaps the teachers distributed sweets and eatables among their pupils.[633] Once Vyasaraya called his pupils and gave a plantain each with an instruction that it should be eaten where there was none.[634] Kanakadasa one of the celebrated pupils and contemporary of Purandaradasa, did not eat it as he always saw his guru and Lord Shri Krishna every where. Therefore he came back and said "I could not eat it any where. You told me that I should eat it unseen, where ever I went I felt Gods eyes were on me".[635]

The Haridas literally meaning the servants of Hari, are devotees of Vishnu. Dvaita Vedanta of Sri Madhvacharya is the philosophical basis for their teaching and most of the doctrines of Madhava were simplified and put in easy intelligible verse by them in the language of the masses.[636] They did for the average kannadigas; for the women and the lower strata of the society not acquainted with sanskrit, what the great writers have done for the higher strata.[637]

Haridasas, through the keertanas made the common people to know the very essence of vedic teachings. The difficult passages of the Upanishads have been rendered into simple kannada and analysed through charming and melodious songs.[638] Haridasas tried to make the Madhava philosophy popular by singing songs of devotion at the doors of the people, through songs they tried to remove the disparities among the people and showed that every man is the fabricator of his own salvation.[639]

Sri Naraharithirtha (C. A.D. 1300) a disciple of Madhavacharya may be regarded as the pioneer of the movement although only a few of his songs in kannada have come to light.[640] Sripadaraya, the pontiff of the Madhava Matha at

Mulbhagal in the Kolar District also known as *Haridasa Pitamaha* (Father of Harisasas)was bold to compose such songs in simple kannada and popularise them as it meant resorting to a new form. [641] The Haridasa Movement received a great impetus at the hands of Vyasaraya who composed many songs in kannada with his ankita nama (nom de plume) Krishna or Srikrishna. [642] Purandaradasa and Kanakadasa, Vadiraja and Vijayendra were his chief disciples. [643]

The words Dasaru and Vyasaru first came into vogue in the time of Purandaradasa and his religious preceptor Vyasaraya. Later on the disciples of Purandaradasa were called *Dasakutas*. But afterwards the words Vyasakuta and Dasakuta acquired a different meaning altogether.[644] Vyasakuta meant those who were well versed in sanskrit and conversant with the knowledge of the Vedas and the different branches of philosophy, and on the other hand Dasakutas meant those who conveyed the message of Dwaita Philosophy and religion through the vernaculars.[645]

First of all we should be clear about the extent and the type of philosophical teaching that can be expected in the musical compositions of a Vaishnava saint like Purandara. [646] Purandaradasa was not a system builder in philosophy, nor was he interested in Logically establishing the truth of philosophical doctrines by means of argumentation on dialectical matiocination.[647] In fact he rightly presumed that there was enough of such Logical arguments already existent, but they had proved to be futile in so far as their impact on the actual life of the common man was concerned.[648] His interest was thus not theoretical, but practical, while deploring the futility of mere theoritical learning by immoral people. [649]

The greatest medium of communication with the masses was the vast body of lyrical literature popularly called *Dasara Padagalu*. [650] Many, many songs are on the tongue of the populace in Karnataka. [651] The attempts that are made at collecting these songs and printing them only indicate that there are still more to be collected. Some of them are regular keertanas with definite musical tunes. [652]

In the history of the Dasas we can clearly witness two important stages,[653] - Naraharitirtha to Kanakadasa as the first stage and Vijayadasa and others as the second stage. We lack information regarding the life and works of the Dasas who lived after Naraharitirtha to Sripadaraya and after Purandaradasa to Raghavendra Swamy.[654] In the first age the Dasas made Hampi and Vijayanagara as their centre of activity, where as in the second stage Rayachuru and Mantralaya acted as centres of attraction.[655] Another note-worthy feature of Dasa Movement is the relationship between the teacher and the students *(Guru Shishya Sambanda)*.[656] Kanaka respected Vadiraja and Vyasaraya because both adorned the place of guru *(Gurupeeta)*. But both these swamis realised through Kanaka which is clearly visible in his kirthana *"Maguva Kanirayya, Mayada Maguva Kanirayya Suguna Vadhirajare"*.[657]

Haridasa literature expose the knowledge of Vaidica Siddanta (philosophy). At that time it was not possible for an ordinary man to understand the tenets of Vedas and Puranas. Sripada and his shishyas wrote books (Grantas) in sanskrit.[658] Since it was not possible for an ordinary man to understand the things in sanskrit, kannada was used as a medium of instruction and through which they reached the Dwaitha Philosophy to the door steps of the people.[659] Purandaradasa and Kanaka inspired by their guru Vyasaraya composed devotional songs in kannada and founded the institution of Dasakuta.[660]

During the Vijayanagara period poets dedicated their works not only to ministers, commanders, chieftains and friends but also ordinary employees of royal court.[661] Tennali Ramakrishna kavi dedicated his work *Udbhataradhya Charita* to one Urdecamantri who was an executive officer in the service of Nandendla Gopa, the governor of the fort of Kondavidu.[662] The same Ramakrishna kavi has dedicated his work *Panduranga Mahatmye* to one Viruri Vedadri who was a copyist (Vrayasakadu) in the service of Peda Singa Bhupala.[663] Ramaraja Bhushana has dedicated his work *Kavyalankara Sangraha* to Obhala Narasaraja the nephew of Aliya Ramraya and Thirumalaraya before he could enter into their court. After

succeeding in gaining favour of the kings through Obhala Narasaraya, Ramaraja Bhusana dedicated his Vasucharita to Tirumalaraya.[664]

The period from the A.D. fourteenth century to the sixteenth century is the golden age of Vijayanagara state. Under whose aegis poets of all faith wrote their works and added to the treasure of kannada literatures.[665] This period was, in particular marked by greater litarary output on the part of brahmin poets such as Kumaravyasa (C. A.D. 1430) and Kumara Valmuki[666] (C A.D. 1500) and Kanakadasa (C A.D. 1550). In about A.D. 1410 Deeparaja belonging to the ruling family wrote two works *Sobagina Sone* and *Amaruka.*[667]

The Vijayanagara witnessed the Vaishnava Movement gathering immense strength and gained enormous influence on masses.[668] Many brahmin writers who for a long time cultivated their writings in sanskrit now zealously opened the flood gates of knowledge contained in their sacred works written in sansksrit for the benefit of all people irrespective of caste or creed as they began to write in kannada in popular style.[669] What the poets taught through their writings, the Dasas preached through their songs.[670]

Woman occupied a prominent place in literature in Vijayanagara times.[671] Gangadevi, wife of Kampana was the author of *Madhuravijayam or Virakamparaya Charithram.* The queen of Bukka I, seems to have been an accomplished lady.[672] An inscription dated A.D. 1378 says the following about her - "The king Bukka's wife was Honnayi, in accomplishments like the science of love, in wisdom like the Vedas, and though the king possessed many wives, she was the chief and the fulfiller of his desires.[673] Instances are not wanting of learned women in later Vijayanagara history. Achyutaraya's gift of suvarnameru was commemorated in a sanskrit verse composed by Voduva Tirumalamma (A.D. 1533) and inscribed in the Vittala Temple at Hampi.[674] It is suggested that this learned lady may be identified with Tirumalambha, the author of the Kavya called *Vardambika Parinayam* which

describes the marriage of Achyutaraya with Varadambe.[675] Another poetess was Mohanangi who wrote a love poem called *Marichiparinayam.*[676]

Up to the fall of the Vijayanagara State the women belonging to high families continued to receive education.[677] But education of the three Vedas (Rigveda, Yajurveda and Samaveda) and literature was rather reluctantly given in preference to giving the knowledge of fine arts.[678] Jaganmohini, the wife of Krishnadevaraya wrote a sanskrit work *Tukka-Panchakam* in which she gave vent to her smothered feelings of unhappy conjugal life.[679] Queen Bhimadevi was responsible for influencing her husband Devaraya I for a generous attitude towards the jaina gurus.[680] Any way women's education during the period was on the downward course.[681]

Sringeri Matha was a very powerful centre of education throughout the Vijayanagara period. It enjoyed the royal patronage from the ruling sovereigns of the dynasty. But after the battle of Rakkasatangadi the state fell like the structure of cards, simultaneously we find the Sringeri Matha loosing its influence as a educational centre.[682]

It goes without saying that educational institutions were ruthlessly wrecked due to the econoclastic activities of the Shahi States.[683] During the reign of Devaraya II Ahmed Shah broke down the idol temples and destroyed the colleges of brahmanas.[684] Again in A.D. 1545 we find that the governor of Goa plundered some of the rich temples on the western coast.[685] But owing to the solid support of the Vijayanagara kings the educational institutions could withstand such sporadic disturbances.[686] After the battle of Rakkasatangadi social institutions could not regain the strength which they once enjoyed.[687] The kings of Keladi and Mysore however continued the tradition of Vijayanagara kings though in their own humble way.[688]

FOOT-NOTES

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2.	Mookerji R.K.	Ancient Indian Education	P.205
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150. E.C.	Vol XI Holalkere 12 and 13 dated 1210 A.D. record endowments to a Vidyadhara	
151. Ibid	Vol VI Kadur 49 dated 1291 A.D. refers to a Kavirajayya as the Manager of Brahmalesvara Temple of Bommdi Banavur in Asondinad during the time of Someswara)	
152. Ibid	Vol..IX Magadi 38, 39 dated 1315 AD, Magadi 38 records the grant of Ballala III to Vidyaraju Bhatta elephants and the village by name Gejjagara Kuppe with all rights. Magadi 39 refers to the stone itself on which the endowment is engraved as named after Vidyaraje/Vidyaraja Jagati, Katte.	
153. Ibid	Vol. IV Nagamangala 106 (New series)	
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155. E.C.	Vol. IV Yedatore 43, 44 dated 1311 and 1322 AD records the grant of Ballal III to Harihara, Son of Sarvajna Vishnu Bhatta Narasimha	
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166.EC	Vol VII Sb. 276 (1215 A.D)	
167.M.A.R.	1923 No.1-1194-95 of Hoysala Vira Ballala II tells us that the king formed an agrahara called Neralige (in to which the village was divided) on learned brahmanas whose activities were the result of their mastery over the 14 branches of learning 4 vedas, 6 vedangas, logic Dharma, Sastras, Puranas and Mimamsa).	
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CHAPTER III

ROLE OF PERSONALITIES IN ENRICHING THE LITERARY KNOWLEDGE AND THEIR WORKS

a) **Vidyaranya And Other Gurus Of Sringeri**
b) **Kings and their contributions**
c) **Poets and their works**
d) **Dasas and their works:**
e) **Lingayats/ Virasaiva Saints and their works**

A). VIDYARANYA AND OTHER GURUS OF SRINGERI

From the Vijayanagara times the gurus began to assume a number of titles and insignia.[1] The numerous inscriptions, sanads and kaditas pertaining to the Sringeri Matha mention in full the title of the gurus.[2] The full title runs as follows:- " Srimat Paramahamsa Parivrajakacharyavara (Chief Acharya of the Paramahamsa Sanyasis) Pada-Vakya Pramana Paravara Parina (who has seen to the farthest point of grammar, philosophy and logic). Yamaniyamasana Pranayama Pratyahara Dhyanadharana Samadhyastanganusthana-Mistha (engaged in the performance of eight fold yoga consisting of restraint, control of breath, withdrawing the mind from external objects, meditation, control of mind and absorption of mind in god), Tapahschakravarti (an emperor of austerities), Anadya Vicchina Guruparamparaprata (a linial descendant of the gurus from time immemorial without break), Saddarsana Sthapanacharya (establisher of six Darsanas). Vyakhyana Simhasanadhiswara (lord of Vyakyana Simhasana, seat of teaching scriptures) sakala nigamagama sahridaya sankhyatrayapratipadaka (teacher of the inner truth and essence of all the Vedas and Agamas and the three Sankyas). Vaidikamarga pravartaka (establisher of vedic doctrine). Sarvatantra Swatantra (master of all the Tantras). Adhirajadhani Vidyanagara Maharajadhani Karnataka Simhasana Pratisthapanacharya (estabisher of the throne of Karnataka in the ancient capital Vidyanagara), Srimadrajadhiraja Guru (preceptor of the king of kings). Bhumandalacharya (great teacher of the universe), Rusyasringapura Varadhiswara (Lord of the excellent city of Rusya Sringapura) Tungabhadra Tiravasa" (dweller on the banks of the Tungaabhadra etc).[3]

The Sringeri Matha was acting as a university providing knowledge to the people with profound scholars.[4] Vidyatirtha was a walking encyclopaedia having the credit of teaching the famous persons like Sayanacharya Bharathitirtha, Vidyaranya and Madhvacharya.[5] The kings were visiting their place like the Chancellor coming to the university once in a year during the convocation ceremony.[6]

The Vijayanagara sovereigns were visiting this place to cater the needs of teachers by giving liberal endowments.[7]

In the Mysore Archaeological Reports for 1928, published by the Mysore University, a narrative of the teachers of Sringeri is given.[8] The account is taken from *Guruvamsa Kavya*, a sanskrit work composed by Laksmana Sastri, son of Visveswara Sastri, under the orders of Sachidanada Bharati (A.D. 1705-1741), a disciple of Narasimhabharati Swami.[9] Dr. Krishna considers the work to be of considerable biographical value and as regarding a faithful account of all available traditional information regarding the jagadgurus of Sringeri. It is said to have been subjected to a critical examination, before publishing the summary.[10] According to this account, Vidyatirtha or Vidyasankara was learned in all the sastras and expert in tantra and mantra.[11]

Rao Bahadur Narasimhachar in Mysore Archaeological Reports 1916 refers to Vidyatirtha as perhaps the greatest names in the list of gurus at Sringeri,[12] for he secured a high status for the matha, and was specially honoured and revered by the early Vijayanagara Kings owing to his sanctity and learning.[13] There are also images of Vidyatirtha in Sringeri in the *Cinmudra* (teaching) pose.[14] This is a corroborative evidence to prove that Vidyathirta was not only educated, but also followed the profession of a teacher by imparting education to others.[15] When Bukka visited him to pay him homage, he granted extensive lands.[16] Like wise, in the Sringeri Kadita of A.D. 1380 he is referred to with reverence, along with others.[17] When Bukka wanted Vidyaranya to return from Kasi to Vijayanagara, he got an order of Vidyatirtha.[18] When a temple, almost beautiful of Hoysala architecture, was constructed at Sringeri to his memory, on the occasion of the consecration ceremony, vast lands were granted.[19]

The greatness of Vidyatirtha is described in another inscriptions of A.D. 1386. None of the four kinds of speech, para, pasyanti, madhyama and vaikari is capable of adequately describing the greatness of Vidyatirtha.[20] The swan Bukka sports

happily near the lotus Bharathitirtha which having sprung from Vidyatirtha (the water of learning) possesses the fragrance of joy from knowledge of non-dualism and expands by rays of the sun Vidyatirtha.[21] Prof. Venkateswara considers that Harihara and Bukka must have made homage at Anegundi to Vidyatirtha who was the guru at Sringeri at the time according to epigraphical evidence.[22] Bukka was the worshipper at the lotus feet of Vidyatirtha.[23] The lotus that is sage Bharathitirtha having sprung from the waters of learning named Vidyatirtha, has acquired fragrance from the blissful ambrosia which is ever evident monism coming to full bloom in the rays of the sun that is sage Vidyaranya.[24] The swan that is Bukka frequently sports near the Lotus.[25]

Sri Vidyatirtha was an eminent guru and learned in all Sastras.[26] Of the new state the five sons of Sangama proceeded to Sringeri in A.D.1346 to pay tribute and acknowledge their indebtedness to Vidyatirtha, the senior pontiff of the monastery and made liberal grants to his disciple pontiff Bharathitirtha and others.[27] As mentioned earlier, the earliest epigraphical evidences that establishes the relationship between the Sringeri and Vijayanagara is the Sringarapura grant, dated saka 1268 (A.D.1346).[28] This is about gift of land by Harihara I and his brothers to Sri Bharathitirtha of the Sringeri Matha.[29] This inscription on stone, begins with an invocation " Vidyatirtha Gurave Parasmai Tyasa Namah"(Sringapura grant stone)[30] (obeisance to Vidyatirtha who is the devine lustre).

From an inscription, dated A.D. 1356, it is understood that Bukka I visited Sringeri in that year and paid homage to the shrine of Vidyatirtha.[31] This inscription begins with the praise of Vidyatirtha as lord of the ascetics, surpassing the sun by his ability to remove both the internal and external darkness of men both day and night.[32] Thus it becomes plain that at the time of foundation of Vijayanagara Vidyatirtha also called Vidyasankara, was the leading pontiff of Sringeri Matha.[33] Vidyaranya was then a junior monk of the monastery engaged in studies and spiritual pursuits residing elsewhere, probably most of the time at Varanasi itself.[34] Vidyatirtha is highly praised in inscription pertaining to Harihara and Bukka.[35]

Vidyatirtha was a learned Vedic scholar and was called "Maeshwara whose breath was the Veda" by his disciple Sayanacharya in the vedic commentaries.[36] A number of scholars flocked to him and they became his disciples.[37] Besides Sankarananda and Vidyaranya, Satchidananda, Advaiata Brahmananda (Bharathitirtha), Sandrananda, Advaithananda, Shevadhi Mahadeva, Siva Advaitha Sukhananada, Sivayogi and Pratyagjyothi were eight other eminent disciples of Vidyatirtha.[38] Vidyatirtha is said to have installed these disciples as the heads of the eight mathas established by him.[39] Among his disciples Bharathitirtha, Vidyaranya and Sayanaacharya were the foremost.[40] Bharathitirtha was the virtual head of the Sringeri Matha under Vidyatirtha.[41] Vidyatirtha being the greatest spiritual guru in the lineage of the Sringeri jagadgurus, his disciple, Bharathitirtha instituted regular worship both in the Vidyasankara Temple and for the statue Chaturmurti Vidyaswara in Simhagiri.[42] The splendid Vidyasankara Temple built in memory of Sri Vidyatirtha was consecrated in A.D. 1356 under the supervision of Bharathitirtha, who granted one hundred and twenty vrittis to various brahmanas on the occasion.[43] In Simhagiri there is still preserved a strange sculpture and on its four fans are figures representing respectively Sri Vidyatirtha flanked by his two chief disciples Sri Bharathitirtha and Sri Vidyaranya, Brahma, Vishnu and Maheswara, above them there is a figure of Lakshmi Narasimha and on the top is a Sivalinga.[44] Owing to the liberal munificence and devotion of Vijayanagara emperor Harihara I, this temple well known for its sculpture could be erected.[45]

With regard to the date of Vidyatirtha, there are different opinions. According to Sringeri Matha's list, Vidyatirtha was ordained into Sanyasa in saka 1150 (A.D. 1228) and attained Videhamukti in saka 1255 (A.D. 1333)[46] However, we learn from a kadita that the incarnation of Sri Vidyasankara took place in kali year 4286 (A.D. 1185) and he adorned the Sringeri Pita from one hundered years.[47] According to one tradition, Sri Vidyatirtha lived from A.D. 1292 to 1385. This is the version given by the authorities of the Kumbha kona Matha who have included the name of Srividyatirtha in their *Jagadguru parampara*.[48] Sastri L. N. depending upon inscripitions fixes the date of Sri Vidyatirtha from A.D. 1233 to 1346.[49]

Rao Bahadhur Narasimhachar refers to Vidyatirtha as the greatest name in the list of gurus at Sringeri, for he secured a high status for the matha and was specially honoured and received by the early Vijayanagara rulers owing to his sanctity and learing.[50]

Of the three great ascetics who influenced the formation of Vijayanagara State, Vidyatirtha, who came from kanchi was the senior most and he was the jagadguru of Kanchi Peeta. [51] It was therefore natural that Vidyaranya and his brother Bharathitirtha, who were the other two ascetics accepted Vidyatirtha as their guru.[52] Vidyaranya stayed at Hampe matha, while his brother Bharathitirtha was residing in his ashrama on the bank of the river Sringeri.[53] Vidyatirtha who was performing tapas on Simhagiri; used to stay at Sringeri, whenever his advice was required, the residence of this guru, who was the jagadguru of Kanchi Peeta is called a matha in an inscription of the year A.D. 1356. [54] This inscription says that Mahamandaleshwara Veera Bukkanna Vodeyar granted some lands to Vidyatirtha on 2nd February 1356. [55]

As Kanchi was the seat of Maheshwaras it is no wonder that Vidyatirtha is invariably called Vidyatirtha Maheshwara in inscriptions and other references. [56] It is he who installed the ascetic from Kakatiya kingdom a guru of Virupaksha Matha at Hampe and he helped him in organizing the hindus to stand together for the protection of their religion and their country. [57] Srikantanatha, who was the guru of the great Vedabhashyakara Sayana, his brothers and of their king Sangama referred to as lord Pashupati himself in an inscription at Arulal Temple in Kanchi was teaching the doctrine of Nathamaheshwara Siddhanta and he is one of the great ascetics that must have influenced the renaissance of hindu religion. [58]

According to Fr. Heras neither Vidyatirtha nor Bharathitirtha was jagadguru of Sringeri Matha. [59] There is hardly any doubt that both Vidyatirtha and Bharathtirtha were gurus of chieftains Harihara and his brothers and other prominent people. It was therefore believed that they were gurus of Sringeri Matha and it was a surprise

to find that it was not so. The truth, however is that though they were not gurus of Sringeri Matha, it is they who more than any body else, saw after establishing Vijayanagara Empire, the necessity for establishment of a proper matha to look after the vedic religion they had saved and it is they who established Sringeri Matha and placed Vidyaranya on the transcendental throne they had created".[60]

A matha must have been built for the residence of Vidyatirtha, the jagadguru of Kanchi Peeta, who could not have been also a Jagadguru of Sringeri Peeta.[61] If this matha was the Jagadguru Peeta of Sringeri, there would have been no necessity for Maharaja Harihara II to represent to Vidyaranya, when he became the jagadguru of Sringeri Peeta, about the year A.D.1380, about the non existence of a matha, the matha in which Vidyatirtha, Jagadguru of Kanchi Peeta, was residing was not the Jagadguru ot the Peeta of Sringeri Jagadgurus.[62] There is no doubt that Harihara II, built a matha and agrahara, got Vidyaranya consecreted as Jagadguru of Sringeri Matha and that explains why the seal of the matha is in his name and why the parampara is stated to be starting from him in inscriptions- " Shree Madrajadhiraja raja Pujitapada Padmarada Shree Madwishuddadvaita Siddanta Pratishtapanacharyarada Shree Madvedyaranya Swami galavara parampare shishyarada Abhinavanarasimha Bharathi Swami".[63] If, some times, the parampara as starting from Sri Shankara, it is so started by the writer to impress that the matha is an ancient one, as is usual in such cases.[64] According to Sri Venkataramanaya N, the names of Vidyaranya and Vidyashankara are the names of one person and this is correct as the names of different persons are unlikely to be in the seals of mathas of the same sampradaya.[65] In inscriptions and in works of Sayana and Madhava, Vidyatirtha is called by that name alone and it is only in later literature that he is called Vidyasankara.[66] It is also possible that Vidyaranya as well as Vidyatirtha were venerated as Vidyasankara, after these persons whose names begin with Vidya united with God Shankara, at the time of their demise.[67] The name Vidyasankara is not unsuitable as it is believed to be the name of Vidyatirtha, the guru of Vidyaranya.[68] On the whole there is no doubt that Sringeri Matha was

established after Vijaynagara State was built and Vidyaranya was consecrated as its first guru in recognition of service rendered by him in building the state.[69]

The inscription at Mulbagal Eleven (11) written on the wall of a temple and its text as now published contains some lacunae.[70] This inscription consists of two parts, the first written in Sanskrit verse and the second in kannada prose.[71] The language employed in the first part is very correct and makes it difficult to get at the sense intended by the sanskrit stanzas which are three in number.[72] These seem to record that the guru Kriyasakti who was Siva himself incarnate, went to heaven in the year vibhava, and that Immadi Bukka, on that auspicious occasion, made a gift of the village Kummayipalli in the Avani Nadu to his guru who had now taken the form of Vidyashankara.[73]

Bharathitirtha was a disciple and immediate successor of Vidyatirtha.[74] According to Sringeri Mathas list, he was a pontiff from C.A.D 1333 to 1380.[75] The Vidyasankara, Bharathitirtha, Vidyaranya epoch marks the rise of the Sharada Peeta to a height of eminence and influence hardly excelled by any other spiritual institution in the country.[76]

Bharathitirtha was the younger of the two sons of a poor learned brahman in Warrengal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Sringeri, embraced asceticism under Vidyasankara.[77] He was given the name Bharathi Krishna Tirtha and succeed his guru on the latter's demise.[78] Bharathitirthas elder brother who came in search of his brother was admired by Vidyasankar who gave him the name Vidyaranya.[79]

Epigraphical records prove that there were cordial relations between Sringeri and Vijayanagara during the pontification of Bharathitirtha.[80] For instance as noticed earlier, in A.D. 1346 Harihara I with his younger brothers, Kampanna, Bukkanna, Marappa, Muddappa and two others, son-in-law Ballappa Dandanayaka (son of Ballala III's sister), and prince Sovannodyaru (Kampanna's son) visited Sringeri

and granted land to Sri Bharathitirtha, the pontiff of the Sringeri Matha.[81] This free gift of land was meant for the penance of his holiness and the support of his forty brahmin attendants and other disciples.[82]

It is very likely that Bharathitirtha and Vidyaranya are disciples of Vidyatirtha and Vidyaranya was never a disciple of his younger brother Bharathitirtha.[83] Both the Sringeri Matha copper plate and Kadita indicate the seniority of Vidyaranya to Bharathitirtha.[84] The *Guru Vamsha Kavya* also makes Vidyaranya an elder brother of Bharathitirtha though the latter took sanyasa earlier.[85] *Vidyaranya Kalajnana* makes Bharathitirtha a disciple, compiling the work, Vidyaranya Kalajnana under the orders of Vidyaranya.[86] In the grant note by Harihra II "Vidyaranya is styled the sun by whose rays the lotus Bharathitirtha expands and this would indicate that he stood in the form of a teacher or senior to Bharathitirtha.[87]

Madhava's or Vidyaranya's is the first name that springs to our lips when we turn to Advaita teachers in Karnataka.[88] He was the chief of Sringeri Matha from A.D. 1377 to 1386.[89] The credit of uniting the disunited hindu kings for the formation of Vijayanagara State goes to Sri Kriyasakti Vidyaranya Sripada, a revered Guru of Sringeri Matha.[90]

According to Vidyaranyakirti, when Vidyaranya, disciple of Vidyatirtha was in a cave on the Matunga Hill, with the tantras he rebuilt the city of Vidya.[91] Later, when Sayana and Mayana went to him and begged for offspring, he told them to publish works after Sayana and Madhava.[92] He was the author of numerous shastria works attributed to Sayana and Madhava.[93] He was given to much travelling and met Vyasa at Banaras and had the credit of bringing Brahmaraksasi to Sringeri.[94] A record registers gift of lands under the orders of Harihara II to Narayana Vajapeyi and two others in the presence of Sri Vidyaranya Sripada in connection with commentaries on the four Vedas.[95] Thus Vidyaranya could not be Kriyasakti, that Bukka was influenced by the gurus of Sringeri and Madhava and Sayana is attested by several inscriptions.[96]

It must be admitted however that a few sources imply the existence of a close relation between these Kriyasaktis and Advaita gurus of the famous Sringeri Matha founded by Sankaracharya and Vidyaranya. The famous scholar and Vijayanagara guru was one of the heads of this matha. [97] A sanskrit work called *Vidyaranya Kalajnana* actually claims that Kriyasakti was the disciple of Vidyaranya and states that these two were revered by the first thirteen kings of Vijayanagara, who were worshippers of god Virupaksha. [98] An inscription of A.D. 1390 seems to record a grant by Bukka II, son of Harihara II to a shrine of Vidyasankara erected in memory of the guru Kriysakti who had died the previous year. [99] Vidyasankaracharya was the title of the guru Vidyaranya's predecessor at Sringeri e.i. Bharathi Krishna Tirtha.[100] Another reading of this record which is evidently badly edited concludes that Bukka II made his grant with the permission of, rather than in memory of Kriyasakti. [101] A grant of Harihara II dated A.D. 1384 A.D. states that the king listened to the teachings of Vidyaranya and Kriyasakti. [102]

The establishment of Vidyasankara Temple and of Vidyasankarapura on the occasion of the death of Kriyasakti is very suggestive. [103] The temple and pura were established, as we have seen, on the occasion of Kriyasaktis death, and presumably to commemorate his name.[104] The name Vidyasankara, therefore, given to the temple and to the pura indicates to us that Kriyasakti had the name of Vidyasankara or some other name approaching the word Vidyasankara very closely in sound.[105] Such a name is Vidyatirtha, a name borne by an illustrious pontiff of Sringeri to commemorate whose name the beautiful temple at Sringeri was built in A.D.1338 or AD 1356 as Mr. Narasimhachar would have it.[106]

At first sight, indeed the idea that Vidyaranya is identical with the kalamukha guru Kriyasakti is off to be repellent, for the Kalamukas, it is belived were Agamic Saivas, who placed the authority of the Agamas above that of the Vedas, while Sringeri Matha is known to be the strong hold of the Vedic Saivas, who reject the authority of the Agamas and accept the Vedas only as authoritative. [107] It is however, doubtful if this belief about the Kalamukhas is entirely justified.[108] In the eleventh,

twelfth and thirteenth centuries they were in a very flourishing condition and practically had a monopoly of the headships of mathas and colleges in the Kanarse country and were liberally patronised by the ruling kings. [109] As it can not be seriously argued that Vedic Saivism was dead or moribund in that period, and that the rulers of that period were accustomed to dispense their patronage to heritics only, we are forced to revive our opinion about the Kalamukhas being Pashandas or heritics denying the authority of the Vedas. [110]

At the time of the founding of Vijayanagara state, there was a very great sage, known as Raya Raja-Guru Pitamaha Kasivilasa Kriyasakti Desika. [111] His greatness was such that even so great a personage as *Upanishanmarga Pratistaguru* Madhvacharya, praised in a Shikaripur Inscription as exceeding Brihaspati in wisdom, accepted him as their revered guru, praising him as verily a manifest incarnation of Lord Trimbakasiva himself.[112] Like Vidyaranya and more often than him, he was praised by kings of Sangama Dynasty in a very devoted manner and regarded as their kulaguru.[113]

The mulaguru of the Kalamukhas at least in South India was Vidyarasi Sakti is a Kalmukha ending.[114] In inscriptions of the Vijayanagara kings, we meet a Kriyasakti who was the teacher or preceptor of Bukka, [115] of Harihara[116] and of Devaraya. [117] He is evidently a rajaguru.[118] A disciple grants a village as an agrahara naming it Vidyswarapura.[119] The donees are all Kashmiri brahmins, following mostly Kattasakha of the black Yajurveda, and Rajaguru Kriyasakti is the last Kalamukha name found in the inscriptions. [120] Vidyatirtha and his younger disciple Vidyaranya were highly distinguished personages of the age. [121] By their profound scholarships subtle philosophical insight, religious leadership, spiritual attainments and ministerial longevity, they wielded vast influence over extensive regions. [122] Vidyaranya seems to have even surpassed his master by his proficiency in several branches of knowledge and authorship of many works. [123]

As a saint Vidyaranya ranks with the greatest of the great followers of Sankaracharya.[124] He was a great writer also.[125] He was the very first personage to have written extensive commentaries on the four Vedas as well a large number of philosophical works and an account of contemporaneous times.[126]

A listing of the works of the sage would include the following.[127] Grammer : *Madhaviya Dhatuvritti,* Mimamsa : *Jaiminiya Nyayamala, Vaiyasika Nyayamala,* Smriti : *Parasara Madhaviyam, Manusmriti Vyakhya Smriti Sangraha,* Purana : *Sutasamhita, Advaita Prakatana, Patiyasi Visadatika, Kurukshetra Mahatmyam, Puranasarah,* Astronomy : Astrology – *Kalamadhava Madhaviya, Jyotisha Tittinirnaya, Laghu Jataka Tika, Surya Siddhanta Tika.* Mantrasastra : *Srividyartha Dipika.* Music : *Sangitasarah.* Advaita works : *Vivaranapraneya Sangraha. Panchadasi, Jivanmuktiviveka, Anubhuti Prakasha, Aparakshanulbhuti Tika,* Brahmavid – *Asirovadapaddhatih, Brhadaranya Vartikasarah, Chhandogyopanishad Dipika,* Aitareyopanishaddipika, *Kaivalyopanishad Dipika, Taittiriyopanishad Dipika, Nrisimaha Uttara -Tapaniya Upanishad Dipika.* Darsana: *Sarvadarsana Sangraha.*[128]

Besides the commentaries on the Vedas, Vidyaranya has written a commentary on ten of the principal Upanishads known as *Dasopanishadvritti* and admirable treatise on grammar known as *Madhavavritti,* equal in length to a work of forty thousand lines in the Anustubh Metre; a kavya entitled *Sankaravijaya,* being a biography of Sankaracharya, the famous expounder of Vedanta, Philosophy: treatises on the Vedanta Philosophy known as *Jivanmuktiviveka, Panchadasiprakasana* and *Anubhuti Prakasha;* an epitome of several religious philosophies known as *Sarvadarshanasangraha,* brought to the notice of western thought but meagerly, by Mr. Cowell: *Parasaramadhaviya,* a commentary on *Parasarasmriti; Kalamadhviya,* a treatise on the divisions of time: *Purvamimsa and Uttaramimamsa* in metre, explaining the *Purvamimamsa* of Jaimini and *Vaiyasika Nyayamala* in turn; a commentary on yaskas, Nirukta entitled *Nirukktabhishya;* commentaries on *Sarutasutras* of Appastamba and Bodhayana; a treatise on medicine entitled

Madhavanidana; Vaidikasabdaprakasika, a work containing short notes of difficult vedic words, *Srautakarika* a metrical treatise of twenty thousand lines explaining the application of particular mantras to particular rites as laid down in the Srautasutras of Apasstamba and Bodhayana, a commentary on *Srautasamhita,* and many others not known. [129] Vidyaranya's contact with Vijayanagara begins only in the reign of Hariharas brother and successor Bukka I. [130] In A.D.1375 Vidyaranya succeeded Vidyatirtha, according to epigraphs, as head of the Sringeri Matha. [131]

Madhava alias Vidyaranya contemporaneous with Vedanta Desika, who commanded prestigious allegiance of Vijayanagara ruler Bukka I was a great towering personality. [132] He has written extensively on various Sastras besides Vedanta. [133]

The Madhava alias Vidyaranya above mentioned was a man of great parts of all those who succeeded to the matha of Sankaracharya, either before or after Madhava. There is no one to compare with him in learning. [134] He composed excellent and exhaustive commentaries on all the four Vedas, but for which the Vedas would have been a sealed book to all sanskrit scholars. [135]

According to tradition, Madhavacharya who has written the commentary on Sutasamhita was consecrated as Vidyaranya and infact the commentary of *Sutasamhita* has been printed in Kala Nidhi press Bangalore so far back as A.D. 1888 with the name of Vidyaranya as its author, on the title page. [136] In the body of the commentary itself, Madhavacharya, disciple of Kriyasakti is stated to be the author. [137] Sutasamhita is claimed to be an authority on Advaita. [138] In an inscription this Madhavacharya is referred as of Angerasa Gotra. [139]

It is clear that Vidyaranya was accustomed to command and not to receive orders. [140] As to the great prominence given to the rajagurus in Vijayanagara State rely on Bittergunte inscription. Srikantanatha was the rajaguru of king Sangama II. Once when his beloved disciple Sangama II visited upon him, the rajaguru commanded him with a glance which was full of great love and said that it pleased

him to urge to make a gift of some agrahara with folded hands and bent head, the lord of the rulers of the earth received this command. [141] That being the kind of respect that the rajagurus commanded, it cannot be said that Sayana or his brother Madhava or the other Madhava, who received orders, could have been the great ascetic that helped Harihara and his brothers to found Vijayanagara State. [142]

In *Vidyaranya Kalajnana* composed after the extinction of the Vijayanagara State (C A.D. 1664) and before the compilation of *Sivatatva Rathankara* (A.D.1709) Sayana and Madhava are said to be nominal authors of the work named after them while to Vidyaranya comes the real credit of composing them. [143] The work *Guruvamsa* of the A.D. eighteenth century follows this but ascribes to Vidyaranya the sole authorship of *Vedabhasya* and the other works in the name of Madhava and Sayana are stated to be written practically to his dictation. [144] The succession list of guru pelige in the Sringeri Matha also agrees with the above. As regards Vedabhasya another small work containing the praise of Vidyaranya and composed in recent times is *Vidyaranya Stottara Satanmavali* which contains the praises of Vidyaranya as a great yogin that received Vijayanagara City, created a shower of gold in Hampi and wrote commentary on Vedas, Lord of the Karnataka Throne, anointer of Bukka as king, writer of commentaries on all Upanishads and obtained birudas including the crest palankin. [145] There is no one to compare to Vidyaranya among the Gurus of Sringeri in learning. [146] He was versed in sanskrit lore, deeply learned in the Vedangas and well acquainted with nature, origin and significance of the archaic forms in which the Vedas are so greatly abound. [147]

In his *Anubhuti Prakasa* Vidyaranya repeats the three means of attaining knowledge viz, Sravana, Manana, which he defines as reflection on what has been heard to remove doubts and Nididhyasana, defined as constant meditation to check tendency to error. [148] He further points out that renounciation is indispensable to such meditation because property entails activity. [149] Therefore property that is all longing for progeny, wealth, fame has to be given up for attaining knowledge. [150]

Vidyaranyas guidance as regards Vedabhashyas was not a tiny achievement for which perhaps, his names of purvasrama and sanyasasrama were quoted with high tribute by Sayanacharya in the introductory parts of the commentaries in the four Vedas.[151] To show the importance of religion, perhaps while rendering guidance to Sayanacharya for writing the commentaries, he has also contributed some individual works to religion.[152]

In *Vivarana Praneyasangrahah* another treatise on Vedanta, at the very outset Vidyaranya say that, "the person who cherishes some doubts regarding brahman, while he is on the path of karma, can be eligible to enter the premises of jnana or to read the works on Vedanta".[153] This is justified by his sentence that 'karma cannot be the direct and potent means to moksha, but it leads to jnana'.[154]

Most of the works of the period go by the name Madhavidya indicating there by Vidyaranya or Madhava as the inspirer under whose direction these works were written.[155] The learned band of scholars who were directly responsible for the production of monumental literary works were content to remain in the background and allowed their works to pass in the name of their great director Vidyaranya or Madhava.[156]

Madhavaracharya, distinguised as the establisher of the Karnataka Kingdom of Vijayanagara with whose name that Madhavacharaya is some times confounded by western writers is known in the world of letters by his literary or spiritual title Vidyaranya that is forest of learning; probably intended to be suggestive of his wide range of studies and scholarship.[157] He is however associated in the popular mind with the Advaitic or non dualistic school of philosophy as one of its foremost teachers while Madhavacharya, who is also well known, was the founder or more accurately the greatest exponent of a different school of thought the Suatic or Dualistic.[158]

Both in secular and spiritual affairs of the state Harihara II, the son of Bukka I, sought guidance of Sri Vidyaranya.[159] Harihara II consolidated the land grants[160]

made by his predecessors with an addition of his own to Vidyaranya in saka 1303 (A.D. 1380-81).[161]

There is every reason to believe that the sage Vidyaranya who inspired the founding of the Karnataka Empire (Vijayanagara State), also founded Karnataka music in this state.[162] The sage Vidyaranya created the mela concept to replace the archaic grama system and this ushered in through scalic temperament and reorganization of the tonic and synonymisation of the trilogy of key, tonality and modulation, a new era.[163] But by far the most productive scheme of raga classification was derived from Vidyaranya's mela scheme.[164] He grouped all extent ragas into groups (mela) such that the members of any given group bore physically similar structures and intervallic materials, and each group different from the rest.[165]

Vidyaranya had a most powerful and lasting impact on the events of his times and hence on what followed in the next few centuries.[166] He was great as a saint, great as the spiritual founder of a throne and state that lasted more than two centuries and as the preceptor of first three sovereigns in whose eyes he was no ordinary ascetic but a teacher par excellence and whose advise they took as mandates.[167]

As a true Advaitian Vidyaranya had the breadth of vision to comprehend that all religions were in many ways leading ultimately to supreme reality, the Brahman. He understood the true import of the Gita and had sympathy with the expressions of genuine religious feeling, wherever he found it. He made his influence felt by his imperial disciples whom he taught to regard all sects alike.[168]

B. KINGS AND THEIR CONTRIBUTIONS:-

The Vijayanagara was one of regeneration of religion, of Gods, of learning and sacred places of Hindu Pilgrimage. The patronage was extended to learned men and religious teachers. Rayas extended their patronage particularly to sanskrit kannada and telugu literature.[169]

Education was largely a private concern in medieval period. The state did not take elaborate measures for the spread of education among the people. Further a liberal education, as we understand it now was not necessary in those days, for the choice of occupation was dependent on one's caste. Thus, the government had no large expenditure on many welfare activities, as we understand them today.[170]

The Rayas of Vijayanagara are known for their liberal contributions in the field of education not only in Karnataka but also in whole of South India.[171] It was an abode to the goddess of education with great acharyas of the calibre of Vidyaranya, Madhava and Sayana.[172] Education found its expansion in the religious patronage shown by the rayas of Vijaynagara.[173] That is why Krishnaswamy Aiyyangar says 'the religious patronage widened into patronage of learning and literature'.[174] Nuniz relates to us that "the king of Vijayanagara (Bisnagara) is a brahman; everyday he hears the preachings of a learned brahman who never married nor even touched a woman".[175] Although Nuniz is wrong in stating that the emperor of Vijayanagara Achyutaraya was a brahman, yet he suggests in his words an important feature of the everday life of the hindu kings.[176] This was the company of learned men among whom they passed a part of their time.[177] Mr. Venkoba Rao had identified the learned brahman mentioned by Nuniz with Vyasaraya, the great Vaishnava teacher.[178]

Bukka I had credit of compiling the commentaries on the Vedas, the bed rock of hinduism which had become obscure on account of a break in tradition.[179] The project was launched in about A.D. 1360 under the leadership of two eminent scholars Sayanacharya and Madhavacharya, helped by others.[180] On account of this signal service in the field of sanskrit learning, Bukka fittingly earned the title *Vaidikamarga pravartaka* (promoter of the vedic path).[181]

He believed that dharma and culture are the soul of a state. That is why, he encouraged Sayana and Madhava to give a Bhashya to the vedas which was compiled in a period of two decades.[182]

Vijayanagara prince Marappa, who with his minister Madhava, having collected the three Vedas and examined the text of the Puranas compiled the *Saivagana stotra.*[183] The Vijayanagara king Harihara II is expressly stated to have been a cultivator of Karnataka learning.[184] During the Vijayanagara period , Kannada, Andra, Sanskrit, Tamil literature received patronage.[185] Daughter-in-law of Bukka I Gangadevi being a poetess wrote *Veera Kamaparaya Purana.*[186] Tirumalamba wrote *Varadambika Parinaya.*[187] In an incomplete copper grant received from the union office, the third verse describes, Harihara, the son of Bukka was the worshipper of the Lotus Feet of Vidyatirtha in saka 1308 (A.D.1387) granting a copper sasana to three scholars in the presence of Vidyaranya Sripada.[188]

Harihara II was a cultured morarch.[189] Under his patronage the monumental work of furnishing the Vedas with commentaries started in the reign of his father was completed after nearly two decades (A.D. 1360-80).[190] For this service he was decorated with the title *Vaidika Marga Stapanacharya* (establisher of Vedic Path).[191] Sanskrit thrived in his court and kannada language and literature were promoted.[192] He earned the title Karnataka Vidya Vicasa (one who graced karnataka learnings).[193] For his encouragement to kannada literature and patronage to kannada scholars he was given the title *"Karnataka Vidya Vilasa.*[194] Information deduced from the inscriptions will give informations about the other titles like: *'Varnashrama Palaka', 'Vedaniyama Palaka', 'Vedabhashya Prakara'* etc.Works by Jaina and Vaishnava and other authors were written.[195] Devaraya II was a great scholar who encouraged sanskrit and other languages. Great kannada scholars like Chamarasa, a Virasaiva and Kumaravyasa live in this period of time. He gave due respect to the dharma guru of Sringeri Sri Chandrashekara Bharati.[196]

It is acclaimed that the reign of Devaraya II is one of the brightest in the literary history of kannada. According to Srikanta Sastri, in the epoch of the later Sangama dynasty (AD 1386 - 1486), the Court of Sarvajna Sangama and of

Devaraya II were the two most important centres of learning.[197]

The age of Devaraya II was a period of intense literary activity. His court was the meeting place of scholars, poets, philosophers and theologians who contended with one another to establish their superiority in art and scholarship. Devaraya's patronage did not confine itself to any particular sect or language, he recognised merit wherever it was found.[198]

Kannada being the court language, as it is evident from the language used in the inscriptions and on coins, it gained much impetus under him, while Kannada literature ran its course rejuvenated with fresh current of thoughts from such poets and authors as Kumaravyasa, Chamarasa and Lakkanna Dandanayaka.[199] Though we do not see much of telugu literature under his patronage, the seed was sown for the tremendous development of this literature with the coming of poet Srinatha to the royal court.[200] Due to the distance from the capital and the lack of influential courtiers the tamil scholars lacked patronage of Devaraya II.[201]

Devaraya II was a great patron of literature and man of letters.[202] He being an accomplished scholor in Sanskrit wrote *Mahanataka Sudhanidhi* and a vritti on Brahma Sutras of Badarayana.[203] His court was a meeting place of scholars, poets, philosophers and the religious leaders who contended with one another to establish their superiority in the art of scholarship.[204] Famous scholars from all parts of South India flocked to Vijayanagara attached by the well know generosity of Devaraya and attempted to win recognition by challenging the court pandits and poets for a literary disputation.[205] Among the several such debates the most sensational was the one in which telugu poet Srinatha ever threw the poet laureate Dindima.[206] Devaraya II performing Kanakabisheka to Srinatha shows the importance given to this poet and also patronage shown to the poets of different parts of India.[207] Many translation works were going on in this period.[208] The great honour shown to men of letters and the values set upon learning promoted life, science and philosophy.[209]

Devaraya II was a learned person and patron of learning.[210] In A.D. 1437 Veera Vijayaraya, the Mahamandaleshwara made a grant of the village to the learned brahmins.[211] He had assumed the title *Vidyaraya* confirming his love for learning and education.[212] Probably he was a great patron of learning and all the grants made by him were to improve the educational status of the society.[213] He is compared to Bhoja Raja and gave happiness to the learned by giving munificient presents.[214]

Being a great scholar Devaraya II was responsible for the rebuilding of Vachana Sahitya.[215] In this work he was assisted by Lakkanna Dandesha.[216] This move led the production of great works like *Lingalelavilasa, Aikottara Shatstala, Shunya-Sampadana*.[217] In this period Chamarasa wrote *Prabhu Linga Leele* which was been considered as a land mark in the history of Karnataka.[218] This period was one of great literary activity.[219] Sanskrit, Telugu, Kannada scholars of every sect, Vaishnava, Smartha, Virasaivas and Jainas produced vast literature, secular as well as religious.[220] Among them we may mention Lakkanna, Jakkanna, Bhaskara, Dharanoja, Mahalinga, Kumar Bankanatha and Srinatha.[221] It is probable that *Mahanataka Sudhanidhi* is not the work of Devaraya II but of his son Devaraya Mallikarjuna who was a very great scholar.[222] Nuniz says that Pino Rao (Devaraya) who was a great scholar and wrote many books, was a very wise man.[223] In kannada there is a work by one Kallarasa called *Janabashya* which speaks ethics.[224] There the author says "Dhatrisha Deva Mapaputra Muru - Rayara Ganda, Vairi Nripa Gajaganda Berunda Nadeyadu Vamshava Nadividu".[225]

Saluva Narasimha too envinced much interst in promoting the educational standard of the people.[226] He was feeling happy not by looking at the heap of wealth collected through presents but distributing the same to poets and vidvans.[227] Narasimha II of the Salva dynasty felicitated forty scholars by donating agraharas.[228]

Krishnadevaraya was not only a powerful king but also a talented poet.[229]

Even though he was busy with wars and conquests, never ignored the welfare of the people. His regime saw the renovation of the temples, grant of lands, gifts, donations, construction of audience hall, gopuras and new cities like Nagalapura (in Hospet) in memory of his mohter Nagaladevi.[230] He presented villages to the prabandha poet's, bestowed high honours on them and showered concessions on them.[231] The Prabandha had its origin under him. [232] Peddanna's *Manucharita* was considered the ideal for Prabandha literature.[233] He made the Prabandha the foremost literary for centuries to come. [234] He dedicated his work to Krishnadevaraya who used to give him a lift whenever he met the poet on the way. [235]

Being a poet of high order Krishnadevaraya identified himself with eminent poets of his day. [236] He spent most of the time in their company during his visits in the capital hearing their discourses, participating in their discussions and rewarding their skill. [237] During Vasantostva festival the king along with his queens bestowed rewards to the kavyas written by the poets. [238] He even constituted an academy of poets of whom eight stand premost, popularly known as *Asstadiggajas* or the eight divine elephants bearing the burden of the eight heavens that is Peddana, Mallna, Timmana, Surana, Dhurjati Ramakrishna, Bhattumurti and Rudrakavi. [239]

Sri Krishnadevaraya is called the *Andhra Bhoja*. [240] His contribution to telugu literature is note worthy. [241] He was himself a scholar both in sanskrit and telugu.[242] The Madhava teacher, Vyasaraya in his sanskrit work, *Vyasayogi Charitam* described as the preceptor of the Salva and Tulva kings lived down to the time of Achyutaraya. [243] Being a great patron of poets and scholars the king made munificient donations in the form of lands, gold and in diamond. [244] His donation ceremony has been praised in this way "Shree Krishna Ksatipaladettamanibhi Vidwat Kavenagraham Nana Ratnavichitra Kuchehiya Bhuvanaratnakaratwangata; Abhi Kevala Varipura Nilaya ; Samba Vuteskhyave; Ambodirjalade Payodirudade Vara Nidirvaredi".[245] The generosity shown towards the poets made them rich. Their houses were studded with gold and ruby's. Only the ocean lost the title Ratnakara

because all ratnas were at the disposal of the king. This is an example as to how Krishnadevaraya shown patronage to learning and learned persons.[246] The establishment of the Dasakuta of Sri Vyasaraya received great patronage by the king.[247]

He was himself a scholarly poet in telugu.[248] His *Amuktamalyada* is one of the Panchmahakavyas in telugu.[249] He describes the story of Godedevi and Srikantha.[250] His style is bombastic, heavily laden with sanskritism.[251] His constant recourse to multisyllabic compounds scarces away the uninitiated.[252] But for insight into human nature and for facility in depicting elusive moods by some striking phrase Krishnadevaraya has no superior and scarcely an equal.[253]

As regards Krishnadevaraya's literary attainments, he was called *Andra Boja* on account of his occuping the same place in telugu literature, as king Boja in Sanskrit.[254] He was not only a patron of learning, but was also a man letters himself.[255] But none of his sanskrit writings are available at present.[256] What ever may have been his work in the field of sanskrit lilterature there can be no gain in saying the fact that he did an incalculable amount of good for telugu literature.[257]

Krishnadevaraya could not have been so great an admirer and patron of poets and done so much to influence literature and literary excellence, but for the fact that he was himself something of a true poet.[258] He appears to have been a finished sanskrit and telugu scholar, and if even a title of the stories of his literary judgement is true he should have been both a wit and a poet of high order.[259] Krishnadevaraya states in his *Amuktamalyada* that he composed some works in sanskrit viz. *Madalasacharita, Jnanacintamani, Sakala Katha Sarasangraha, Satya Vadhu Parinaya* and *Rasamanjari.*[260] Some verses from the Rasamanjari and Satyavadhu Parinaya are cited in the sanskrit anthological work called the *Prapancadarpana.*[261] The manuscript of this work was acquired near the border of Orissa for the Madras Government Oriental Museum Library in which however these works are attributed to Krishnadevaraya himself but to his poet laureate

Allasani Peddana.[262] It may however be noted that like other anthologies this Prapancadarpana also shows a good deal of confusion regarding the authorship of works cited in it.[263]

A play ascribed to Krishnadevaraya called the *Jambavati Kalyana* not mentioned in the *Amuktamalyada* is found in the Sarasvati Mahal Library in Tanjore.[264] A part of the Prastavana in this play is lost.[265] But what remains of the Prastavana and the Colophon makes it clear that Krishnadevaraya is the author of the work.[266]

A new sanskrit work of Krishlnadevaraya has been recently discovered in the Madras Government Oriental Press Library.[267] The name of the work is the Sakalakatha Sarasangraha.[268] In the *Amuktamalayada* it is said that Krishnadevaraya culled our stories from Sruti, Purana, Upapurana and Samhita and composed the *Sakalakatasarasangraha.*[269]

Achutaraya was *Navasakti Narayana* for vidwans and for scholars.[270] For the purpose of encouraging scholars with gifts for their scholarship, he instituted a fund known as *"Anandanidhi"*.[271] We have reference about Ramaraya as 'Vijayyendra Yogi Vidwa Saharedayasva Kula Prasava Ratnabhishekamkila Rama Rajet'.[272] Ramaraya was a great lover of literature and patron of letters.[273] As the British museum plates of Sadashiva say he was a 'King Boja' in exercising imperial sway over the sentiment of poetry.[274] It was at his instance that the grant was made to the Ramaraja Temple at Sripermbur.[275] He had great respect and love for his Guru Tatacharya[276] with whom he used to spend much of his time receiving instructions. We understand from *Prapannamrutam* that Ramaraya whom it describes erroneously as king instead of minister once made a trip with his guru to Chandragiri and on that occasion he was approached by the celebrated Mahacharya of Ghatekachalam {Sholingar) and induced to restore the shrine of Govindaraja at Chitrakuta (Chidamaram) which had been long uprooted previously by Krimikanta Chola.[277]

In this way we can witness the role of the Rayas of Vijayanagara for the progress and advancement of literature and education.

C. POETS AND THEIR CONTRIBUTIONS:

The Vijayanagara period was the golden age for both the languages, kannada and telugu. [278] Their stronghold Rayalasimha, comprising Bellary, Kurnool, Anantapur, Cuddpah and Chittur Districts was a bilingual region. [279] With their capital in the celebrated city of Vijayanagara on the border line between the two linguistic regions, the king evinced equal patronage to both. [280] The Vijayanagara royal court in fact, had become in those days the meeting place of the two cultures and languages which promoted large scale exchange of ideas between the two peoples. What the great kannada vaggeyakara (Saint Singer) Purandaradasa did for Karnataka music was later done by the telugu vaggeyakara Tyagaraja for the same cause. [281]

The contributions of Vijayanagara to sanskrit literature are indeed very great.[282] Sanskrit literature produced in Karnataka, particularly during the Vijayanagara period, embraces topics like philosophy, ethics, poetry, literary sciences.[283] As the patrons of poets, the emperors of Vijayanagara are eulogised in many Kavyas, which in addition to their literary importance have historical value also.[284] Vidyasankara, Vidyaranya, Sayana and Madhava and Madhava Mantri produced hundreds of works on all aspects of Indian culture, not only pure religious works but on astronomy, grammer, medicine, poetics, music etc. [285] Undoubtedly the greatest work of the period was *Vedartha Prakasha,* a commentary on the Vedas composed by Sayana at the instance of Vidyaranya with the assistance scholars like Panchangi Madhava, Narahari Somayaji, Narayana Vajapeyi, Pandari Dikshita, Nagabharana and Vamanabhatta who arrived to the Vijayanagara court at the invitation of Vidyaranya.[286] Sayana also wrote *Yajnatantra Sudhanidhi, Prayashitta Sudhanidhi and Purushartha Sudhanidhi.* [287] Madhava Mantri a contemporary of Vidyaranya wrote *Tatparya Dipika* a commentary on Suta Samhita a part of *Padmapurana.*[288]

This Madava belonged to the gotra of Angirasa while the commentator of the Vedas belonged to the Bharadvaja Gotra, while the author of *Prayagaratnamala* belonged to the Vasista Gotra.[289] Ishwara Dilkshita wrote two commentaries on Ramayana at the instance of Krishnadevaraya.[290] Without the *Vedabhashya* of Sayana it would have been very difficult to understand the Vedas.[291] His brother Bhoganatha is the author of a number of learned books.[292] He composed the Bithargunte Inscription. Madhavacharya another brother of his is a great authority in mimamsa, sastra and he was performing yajna every year as he called himself as *Prativasanta Somayaji.*[293] There was the another Madhawacharya who was known as *"Upanishnmarga Prathishtaguru".*[294] Bukka himself was a scholar and it is he who got the Vedabhashya written.[295] With these great men to guide there is no wonder that a fresh impetus was given to the protection and propagation of hindu religion.[296]

Sayana was the author of a number of works and was, besides a minister.[297] In former times, Sayana was considered another name for Madhava Vidyaranya perhaps a family name assumed by him in his works.[298] Sayana refers to his elder brother as the heriditory minister of king Bukka in the opening verses of Purushartha Sudhanidhi.[299] Works of the period gives details about Sayana and Bhoganatha as two brothers.[300] Sayana was the minister under Bukka I, Kampana, Samgama II, and Harihara II as well appear from the various works.[301] *Madhlaviya Dhatuvartti* of Sayanacharya deals with the roots of verbs in sanskrit grammar.[302] Madhaviya Dhatuvartti is dedicated to prince Sangama, the son of Kampa, the second of the five brothers who founded the Vijayanagara State.[303] As quoted in Sayanas *Alankara Sudhanidhi,* we learn that Sayana had three sons, named Kampana, Mayana and Singana and that the first son was a musician, the second a poet and the third a student of the Veda.[304] Vedabhashya of Sayanacharya is said to have been written at the direction of Bukka whose minister the author was. This is the introduction to the commentary of the vedas was by the famous Madhavacharya (Vidhyaranya).[305]

Sayana himself taught Sangama II from his childhood and gave him a liberal education befitting his passion. [306] Sayana wrote in Harihara II's reign the *Yajnatantra Sudhanidhi*, a handbook on the Vedic Sacrificial ritual.[307] Vedanta Desika a contemporary of Vidyaranya wrote the mahakavya *Yadavabhyudaya* describing the life of Krishna and many other poets.[308] King Virupaksha patronized Madhava, the author of the *Narakasura Vijaya* describing the victory of Krishna over the demon, Narakasura.[309] Chandrakavi wrote the poem *Virupaksha* which describes the city of Vijayanagara.[310]

Mr. Tiruvenkatachari mention that Somappa the minister of Kampa was a great sanskrit scholar and he erected a magnificent temple at Mulbagal to God Somanatha and richly endowed it.[311] An inscription from Kolar praises him in very high terms thus - "Kampanas minister magnanimously endowed with numerous good qualities of upright conduct, well versed in several branches of learning exalted by his perfect prosperity, skilled in politics was the illustrious Somappa".[312]

Devanna Bhatta wrote in about A.D. 1445 the *Smrti Chandika* a hand book of Dharmasastra.[313] The two brahman poets of this period Kavimalla (A.D.1400) wrote *Manmatha Vijaya*, a work of erotic and Abhinava Chandra wrote *Asvasastra* (A.D.1400) a treatise on horses.[314]

Arunagirinatha I of the Dindima family wrote *Ramabhyudaya* and *Mahanataka*.[315] Sarvajna Singama or Sarvajna Singappa Nayaka and Devaraya II were the most important patrons of learning.[316] Among the Reddis of Kondavidu and Rajamundri Komati Vema (AD 1410) a contemporary of Devaraya II was the patron of poets like Srinatha and Vamanabhatta.[317] Vamanabhatta seems to have resided at Vijayanagara for sometime where he composed his *'Bhavasringarabhushana'*. Komati Vema was the author of *Sringara Depika* and *Sangita Chintamani*, the latter being a work on music.[318] Sarvajna Singama was the greatest scholar of the period. He wrote *'Natakaparibhasha'*, *'Sangita Sudhakara'*. He was the patron of great sanskrit scholars like Pedda Bhatta,

Kalachala Mallinatha, Bommlakanti Appalacharya, Srinatha and Visvesvara.[319]

Rajanatha of the same family wrote a poem *Salvabhyudayam* glorifying the achievements of Salva his patron king.[320] The poem in thirteen cantos gives important information about the Salva family.[321] Describing the kings expedition, his court hunting etc., the poet glorifies the king as a patron of poets and protector of dharma.[322] Vyasatirtha sang the glory of his guru Jayatirtha in his narrative poem *Jayatirtha Vijaya.*[323] Salva Gopatippa Bhupala the author of *Kamadhenu* says that he also wrote a book on music determining the different ways of keeping times and another on dancing.[324] Lolla Laxmidhara and Divakara lived during the time of Krishnadevaraya.[325]

Thimmarasa being the prime minister of Krishnadevaraya wrote *Manorama,* a vyakhyana on Agatsyas *Balabharatha*[326] Agastya or Vidyanatha was an outstanding author of the AD fourteenth century. Originally a court poet of Warrangal, he was latter patronised by Bukka I. His *'Balabharata'* narrates in twenty cantos, the whole story of Mahabharata[327] Gangadevi the author of *Madhura Vijayam* called him the author of seventy four works.[328] He wrote *'Prataparudra Yashobhushana'* under the name Vidyanatha. His *Krishna Charita* is a prose work dealing with the story of Shree Krishna. *Nala Kirti* is another work ascribed to him.[329] Divakara wrote the *Bharatamrta*, story of Mahabharata, Abirama Kamakshi composed in charming verses, the *Abhinava Ramabhyudaya* narrating the story of Ramayana, Sivasurya composed Pandavabhyubaya relating the story of Mahabharatha and Rajanatha III of Dindima family wrote the story of Mahabharatha and the poem *Achytarayabhyudayam.*[330] Varadarajacharya a contemporary of Vyasaraya wrote the commentary *Varadarajiya* on the Mahabharatha.[331] Vijayadhvajatirtha a pontiff of Pejavara Matha, Udupi wrote a commentary on Bhagavadgeetha.[332] At the instance of Krishnadevaraya Dikshita wrote two commentaries on the Ramayana and amazed Ishwara, the Raja by reciting all the kandas of Ramayana.[333] Rajanatha Dindima, a court poet of the Vijayanagara king Achyutadevaraya wrote Bhagavata in champu in sanskrit and

dedicated it to his king Achyutadevaraya. [334] As thė poet happened to be an Andra he might have done so due to the influence of the tradition found in telugu literature.[335] A few poets have dedicated their works to their religious preceptors.[336] Simhadri Venkatacharya had dedicated his work *Lakshanaparinaya* alias *Chamatkaramanjari* to one Varadacharya a famous Vaishnavite Acharya. [337] Like wise Bhanukavi dedicated his *Panchatantri* to the famous master of music and dance in the royal harem of Sri krishnadevaraya. Bhandaru Lakshminarayana who was himself an author of a scientific work in sanskrit called *Sangeeta Suryodaya*.[338] Among the earlier historical kavyas may be mentioned the *"Madhura Vijayam"* of Gangadevi, the wife of Kampanna.[339] Among the woman writers of this period Gangadevi, Abhirama Kamakshi and Tirumalamba represent respectively the early middle closing periods of the Vijayanagara rule in Karnataka. [340] Other writers include Kusumaji who wrote *Rajalavanaya,* Rambadrambe *Raghunathabhyudaya*.[341] Vamanabhatta Bana, the author of a number of kavyas and plays during the reign of Harihara I and is said to have been the disciple of Vidyaranya. [342] Later he migrated to the court of Pedda Komati Vema Bhupala. [343] This Bana's *Vema Bhupala Charita* is a prose work which is said to have been written to remove the ill fame that after Bana there was no poet capable of writing fine prose. [344] Tallapaka Annamacharya being a great Vaggekara produced kirtanas and exposed his knowledge in music. His great production was the *Sankirthana* Lakshmana. [345]

Vembhatta Bana wrote *'Nalabhyudaya'* a poem in eight cantos about the story of Nala, while *'Raghuntha Charita'* deals in thirty cantos with the story of Rama. His *'Hamsa Sandesha'* is a 'Duta Kavya' written in imitation of Meghaduta. His *'Brahat Katamanjari'* is about the story of 'Kadambari'. He is also ascribed with the authorship of *'Shabdachandrika'* and *'Shabdaratnakara'*. *'Virupaksha Vasantotsava Champu'* is an interesting champu kavya. It gives a graphic description of the celebration of navarathri festival.[346]

It may be noted that in Kannada the commercial literature is rather scarce when compared with its vast volume in Sanskrit or tamil. [347] *'Krishnadevaraya*

Vijaya' written by Kumara Duryati is a Kavya about the famous King Krishnadevaraya[348] Govinda Dikshita, the famous minister of Tanjore Kings wrote a kavya called *"Sahitya Sudha"* dealing with the lives of Achyuta and Raghunatha of Tanjore. Raghunatha was a famous king, he was a warrior, scholar and musician of high repute. The kavya ascribes to him the authorship of many works like *Parijatapaharana, Valmiki Charita, Gajendra Moksha, Nala Charitre* etc.[349] The Scholar King Raghunatha has been a favourite hero of numerous other kavyas. *'Sahitya Ratnakara'* and *'Raghunatha Bhupala Vijaya'* of Yajnanarayana discribes the glory of the Tanjore family and in particular of Raghunatha.[350] Lolambaraja who belonged to the court of Harihara is the author of *'Hari Vilasa'* and *'Sundara Damodara'* both of which deal with the story of Krishna. This versatile scholar has to his credit many works on medical science also.[351]

Saluva Timma, the prime minister of Krishnadevaraya is the author of *'Balabharata Vyakhya'*, a commentary on Agastyas Balabharata. Saluva Timma's nephew Gopa wrote *'Chandrika'* a commentary on Krishna Mishra's *'Prabhodhachandrodaya';* Lolla Lakshmidhara was another versatile author of this time wrote many wroks on different subjects like astrology, astronomy etc.[352]

Suranna, another poet of this time, is the author of *'Udayanodaya'*, a work which was completed by his son as Suranna died before completing the work.[353] Harabhatta, a contemporary poet is said to be the author of *'Ratirahasya'*.[354]

Appayya Dikshita, the veteran Advaita scholar is said to be the author of more than hundred works. Ratnakheta Shrinivasa Dikshita was both a philospher and a poet. Among the many works ascribed to him mention may be made of *'Shitikantha Vijaya'* which describes the deeds of Shiva. 'Bhaishmiparinaya ascribed to Ratnakhetha is a champu on the story of the marriage of Rukmini.[355]

Rajachudamani Dikshita, the son of Ratnakhetha was an equally able writer and enjoyed the patronage of Raghunatha. He wrote kavyas like *'Rukmini Kalyana'*

and *'Shankarabhyudaya'*; the latter being a poem on Shankaracharya.[356] Mrithunjaya, a disciple of Rajachudamani Dikshita is the author of *"Pradyumnottara Charita"* and his son Anantanarayana is ascribed the authoriship of *'Gita Shankara'* a Kavya resembling 'Gita Govinda'.[357]

Nilakanta, the grandson of Appayya Dishita's brother and a reputed poet philosopher is the author of a kavya 'Shivalilarnava' in twenty two cantos and a champu. *'Nilakanta Vijaya'* dealing with the story of Samudramanthana or churning of the ocean.[358] Virupaksha is said to be the author of the play *'Narayana Vilasa'* and *'Unmattaragahva'*; the latter, a one- act play, deals with the kidnapping of Sita and lamentations of Rama.[359]

To Shrinivasa Dikshita are ascribed the works *'Alankara Kaustubha'*, *'Kavya Darpana'*, *'Kavyasarasangraha'* etc. His son Raja Chudamani is the author of *Alankarachudamani.*[360]

In A.D.1359, Kesavavarni wrote explanatory glosses on the Gommateshwara. Perhaps written by Nemichandra in prakrit and Sravakachara of Amitagati.[361] Abinavasutramuni is said to have written in about A.D.1365 a commentary in kannada on *Sajjana Chittavallabha* by the poet Mallesena.[362] Both Bahubali in A.D. 1352 and Madhura in A.D.1385 wrote in the traditional champu style a purana on Dharmanatha, the sixteenth Thirthankara,[363] Madhura has written *Dharmanatha Purana* and *Gommatastuti* and it is presumed that he was the court poet of the Vijayanagara ruler Harihara II.[364] His immediate benefactor was Muddadandesa (Muddnna Dandesha) a minister under Harihara.[365] He was also under the patronage of Lakshmidhara, a minister of Devaraya I as is known from one of his own inscriptional poems found at Hampi (A.D.1410)[366] Ayatavarma in his *Ratnakarandaka* written in about A.D.1400 deals with the three Ratnas (three jewels - doctrines of Jainism) in champu style.[367] Another poet Chandrakeerthi composed *Paramagamasara* in one hundred and thirty two stanzas describing the transitoriness of worldly life and the ideas of a better one to be achieved by all human beings.[368] Yasahakirti wrote in about A.D.1500 a gloss of *Dharmasarmabhyudaya*,[369]

the life story of Neminatha which was a favourite theme with many kannada poets came to be written by Mangarasa in popular metre.[370]

In A.D. 1455 Vidyananda wrote a commentary on his own sanskrit work *Prayaschitta.*[371] He was the son (disciple) of Brahmasuri alias Bommarasa Upadhyaya and probably a native of Kanakagiri in Meleyur.[372] He mentions Vijayakirthi as the guru who taught him from boyhood.[373] Another son of Bommarasa seems to have been Terakanambi Bommarasa the author of *Sanat Kumara Charite* and *Jivandhara Charite* (A.D.1485)[374] An interesting fact is mentioned in his works (i.e about Terakanambi Bommarasa).[375] This relates to Vadibhasimha Nemichandra one of the gurus of his teachers preceptor guru.[376] It is said that Nemichandra won a certificate of victory in the assembly of learned men in the court of the Vijayanagara monarch Devaraya II.[377]

One of the early capitals of the Vijayanagara rulers was Hosepattana, a well known stronghold city of the jainas,[378] One of the earliest names we meet with in the Vijayanagara age is that of Bahubali Pandita, the disciple of Nayakirtideva.[379] This guru has been referred to in a record found in the Meleyur Parsvantha Basadi, Chamarajanagara, and assigned to A.D 1380.[380] This inscription call him an emperor of all learning and one who was proficient not only in astrology but in two languages.[381] He wrote the *Dharmanatha Purana* concerning the fifteenth Thirthankara and had the biruda of Ubhaya Bhashachakravarti,[382] obviously because of his proficiency in sanskrit and kannada. Mangaraja who seems to have lived during the time of Harihara I was the author of *Kagendramanidarpana.*[383] Kesavavarni who wrote a kannada vritti to the Gommatasara in saka 1281 (A.D.1359) at the command of Dharmabhusana Bhattaraka and wrote vritti in kannada to *Amitagatisravakacara* and a commentary in the same language to *Saratraya.*[384] It was for this that he received the title of *Saratrayovidi.*[385]

In the first quarter of the A.D. fifteenth century there appears Bhaskara, a native of Penugonda, son of Basavanka and belonged to the Vasista Gotra wrote

Jivandhara Charite in saka 1345.(A.D. 1423 or 1424)[386] During the first half of AD fifteenth century in which he lived, the influence of jainism on kannada literature was gradually dwindling, giving place to the influence of Virasaivism. Jaina writers in kannada have adopted religious stories in their works with the object of teaching the moral doctines of ahimsa or non-injury and Bhaskar's *'Jivandhara Charite'* is one such story.[387] He tells us that he rendered into kannada the sanskrit work of the same name which had been composed by Vadhibhasimha who could have been no other than the great guru Ajita Sena Vadhibhasimha.[388] Bhaskara's work is in Bhamini Shatpadi Metre containing eighteen cantos and one thousand stanzas.[389] In the *Jivandhara Charite* of Bhaskara written in Bhamini, we see an imitation of Kumaravyasa. [390]

Of the many works of Kalyanakirti (A.D.1440) *Jnanchandrabhyudaya* is noteworthy.[391] Kalyana Kirti was a disciple of Lalitakirti of Mulasangha and Desiya Gana. He is also the author of *Kamanakathe,Anuprekhsa,Jinastuti* and *Tatva Bheda Shataka.* The subject matter of *Jnanachandrabhyudaya* is akin to that of Bhaskara's *Jivandhara Charite.*[392] It narrates the story of the pious jina king Jnanachandra who attained salvation by rigid penance,[393] *Kamanakate* contains the jaina version of the story of the Indian cupid, Kama.[394] Vijayanna wrote *"Dvadasanuprekshe"*. He is said to have written this work in the Santinatha Basadi of his village at the instance of one Devaraja, the Nadaprabhu or Viceroy of Honnambudhi. At the outset of this work he offers prayers to Jina, Saraswati, the goddess of learning and other dieties and his preceptor Parsvakirti in the traditional way[395] Jinadevanna, a disciple of Bhadramuni Saint composed *"Sremol Charitre"* in AD 1494 in the form of Sangatya.[396] and wrote *Vaisya Vamsa Sudharnava* at the orders of his patrons Vira Praudadevaraya.[397] The object of this work was to determine whether or not the words such as *Vaisya Nagaravanik Vanya, Vani, Vyapari, Vruja, Tritiyajati, Svajatiyabhedaja, Uttarapathana, Garesvaradevate, Pisuke* etc. found in an inscription at Kanchi meant a vaisya as distinct from one who was styled a komati [398] All the names of jaina authors are put into shade by

Mallinatha Suri Kolacala, the celebrated commentator of Kalidasa's works.[399] Kupuswami Sastri's "A Descriptive Catalogue of the Sanskrit" in the Government Oriental MSS Library Madras, where Mallinatha's family history is given by one of his descendants called Padayojana.[400] In K.P Trevedi's *Bhattikavya* where Mallinatha is placed in the A.D. fifteenth century.[401]

About the year A.D.1500 Kotesvara composed his *Jivandhara Shatpadi* at the orders of his royal master king Sangama of Sangitapura. [402] His preceptor was Prabhachandra, the disciple of Panditayogi of Belgola. [403] The late Mr. Narasimhacharya wrote on the strength of an inscription found at Belgola that Srutakirti was the preceptor of King Sangama. [404] Two more jaina writers may be assigned to the same period (AD 1500) – Yasahkirti, who wrote a commentary on *Dharmasarmabhudaya* and who was the disciple of Lalitakirti and Subhachandra who wrote *Narapingalli*[405] Mangarasa III (AD 1510) has composed *Nemijinesasangate, Jayanripa Kavya, Sanyaktva Kaumudi* and other works in the shatpadi and sangatya metres[406] *Salva Bharata* is authored by Salva (AD 1550). This is the Bharata story according to jaina tradition.[407]

No jaina guru in the Vijayanagara period had a more glorious list of achievements than Vadi Vidyananda. [408] His work in the field of learning was equally great and lasting. [409] The Padmavathi Basti record gives us many details of his success at the various provincial and imperial courts. [410] In the assembly of the Nanjarayapattana king Nanjadeva, he completely stopped the breath of the great Saiva teacher called Nandamalli Bhatta and won renown. [411] We could date the many triumphs of Vadi Vidyananda between AD 1502 and AD 1530. [412] He being an intellectual and a disputant, who championed jainism both at Vijayanagara and many provincial capitals compiled in AD 1533 the *Kavyasara* an anthology of passages on forty five different subjects from the earliest poets. [413] It is similar to Mallikarjuna's *Sukti Sudharnava*. [414]

What concerns us in addition to the details relating to the remarkable personality of Vadi Vidyananda is the fact that the Padmavati Basti record should mention the names of various provincial seats which were centres of jaina learning. [415] But there cannot be any doubt that in addition to the courts of the Salva kings of Sangitapura, Devaraya, Sangi Raya, Krishnaraya and those of Gerusoppe and Karkala, there were other courts as well were Jainism was honoured, that of the unidentified Satavendra king Kesari Vikrama, of the king Gurunarapala and of the king Narasimha of Belgola. [416]

Vadi Vidyananda defeated a European champion of Christianity at Sriranganagar (Srirangapattana). [417] We are in the dark as to the identity of the learned European who was thus vanquished; but there can hardly be any doubt as to the success of the great jaina priest in that city. [418] It is remarkable that Vadi Vidyananda should have mastered the tenets of Christianity and met and defeated the exponent of that faith in a Vice Royalty of Vijayanagara. [419]

Equally remarkable names from the points of view of kannada literature are those of Salva and Doddayya. [420] The former was the author of *Bharata, Saradavilasa* and *Nemisvara charite* and a work on medicine. [421] His royal patron was the king Salva Malla of Nagirirajya. [422] As regards Doddayya we know that he belonged to the Atreya Gotra and that his father was the learned nobleman Devappa, was the best of the accountant at the court of the Changalva king Viruparajendra of Piriyapattana. [423] Devappa himself was credited with proficiency in the expositions of Jina Purana. [424] Doddayya's only work was *Chandraprabha Charite* dealing with the life of the eighteenth Tirthankara Chandraprabha. [425]

The well known city of Venupura (Moodabidri) in Tulva produced Ratnakara Nandi (Varni) who is known by his great *Trilokasataka* comprising ten thousand verses which he finished in eight – nine months in the Saka year 1479 (AD 1557)[426] His other works are *Bharatesvara Charite (Vaibhava)* and an anthology of poems known as *Padajite,* the latter composition has made him famous in

kannada literature.[427] *Bharatesha Vaibhava* contains many peaks of poetic excellence such as the colourful descriptions of dancing, the delight of music, pictures of domestic life and happiness that the words have to offer.[428]

From the inscriptional evidence we get reference to the guru of Ratnakara such as Charukirti and Devendrakeerti.[429] He was born at Karkala and at this period Moodabidri was a famous jaina religious centre.[430] Although born at a kshatriya family he learnt kavyalankara, laxshana sastra and got the sanyasa deeksha from Charukirti.[431] In Devachandras *Rajavamshavali* we get a reference as to his getting a title as *Shringara Kavi* in Bairarasa Odeyas court.[432] The women writers capable of producing hundred poems in an hour in the Vijayanagara court made deep impress on the minds of Ratnakara who in turn produced an excellent work *Bharatesha Vaibhava*.[433]

The two Anupreksha of Kalyanakirti and Vijayanna describe the twelve recollections of Jainism while the *Jnana Bhaskara Charite* of Nemanna written in AD 1559 deals with the method of acquiring knowledge by studying sastras and meditation.[434]

Bahulbalis *Nagakumara Charite* is another work to be noted here.[435] He relates that while expounding the Jina Purana in the court of king Bhairavendra looked at him as if to enquire whether Bahubali could not put into verse the Sripanchami story.[436] It was this which made Bahubali to write the story of Nagakumara.[437]

What an abiding influence the efforts of early Vijayanagara monarchs must have had in bringing the various communities on the platform of mutual good will, and sympathy and of especially inculcating the spirit of toleration in the minds of the jainas and the hindus, is available from the writings of Padmarasa, the talented son of the scholar Padmanopadhyaya.[438] Padmarasa wrote the *Sringara Kathe* in

the Chandranatha Basadi of Kelasuru alias Chitratroyapena in sake 1521 (AD 1599).[439] In this work Padmarasa who was the disciple of Bhattakalanka and who traced his descent from Brahmasuri Pandita who was well versed in the Jaina Sastras, Logic and Grammar praises Siva, Parvati and Ganesha at the beginning of his work.[440] Evidently Padmarasa was an exceedingly broad minded and generous writer like Mallinatha Suri Kolacala.[441]

Vijayanagara is usually described as the last great hindu state.[442] The three epic works of Indian literature Mahabharata, Ramayana and Bhagavata came to be adopted by the Vaishnava poets.[443] After Pampa and his Pampa Bharata, it was the turn of Kumaravyasa to (AD 1400) move and inspire the masses and give direction to these through his adaptation popularly called *Gadugina Bharata*.[444] It is not a translation but a free and independent rendering of the epic poem.[445] Kumaravyasa or Naranappa as he was known belonged to the family of Shanbhogas of Koliwad in the present Gadag District. Naranappa not known for the learning or even literacy, frequented the Vira-Narayana Temple at Gadag and was a partaker of the free feeds for the poor arranged there. The legend says that it is with Aswathama's prompting that Naranappa recited the epic spontaneously and without the aid of slate and pencil or the torture of composition, eraser and improvement. What ever the legend, his work is unquestionably great. It has no peer in Kannada for the vast compass of writing, delineation of details, for sympathy, for magnificent characterisation, music and meaning of expression, experience of life, devotion and more than anything else, the most natural heaping of metaphors. It is no wonder therefore that whatever Kannada is spoken the Kumaravyasa Bharata is revered, read and recited.[446] *Karnataka Bharata Katamanjari* composed by him in Bhamini Shatpadi is an epic equally loved by the learner and the learned.[447] For Kumaravyasa Mahabharatha is the story of Krishna. He splendidly expresses the spirit of the age, that is bhakti. Deparaja (AD 1400) has composed *'Sobagina Sone'* in the Sangatya Metre and translated *Amarusataka* from Sanskrit.[448]

Some works on literary theory were also produced during this period. They are *Kavijihvabandhana*, a work prosody of Isvara Kavi (C.AD 1500) and *Madhavalankara* and translation of Dandi's *Kavayadarsa* by Madhava.[449] There were also books on astrology of old kannada poetry compiled by Abhinava Vadi Vidyananda.[450] Salva's *Saradavilasa* deals mainly with Dhvani. Likewise compiled his *Rasaratnakara*, a work of poetics choosing some kannada stanzas illustrative of poetic qualities and translating some from sanskrit and prakrit wherever the need arose.[451]

Torave Narahari or Kumara Valmiki (C. AD 1500) has imitated Kumaravyasa and composed in the Bhamini Shatpadi metre *Torave Ramayana*.[452] Kumaravyasa's Bharata which runs only up to the tenth parva was continued by Thimmanna Kavi (C. AD 1510) all but without much success.[453] Chatuvithalanatha (C.AD 1530) composed the *Kannada Bhagavata* in bhamini shatpadi.[454] Lakshmisa who is (C. AD 1560) predominantly poetic. He composed *Jainabharata* in Vardhaka Shatpadi Metre.[455]

The fact that Vijayanagara kings of the Sangama dynasty encouraged telugu scholars is evident from the several grants made by them to the learned class. A copper plate grant of Bukka II shows that Bukka donated a village to Nachana the poet who bore the title Sarvajna.[456] The literary men of Devaraya II's time of considerable importance are Madaki Singana (AD 1420) the author of *"Vasishta Ramayanam"*, Jakkanna (AD 1406 - 1420) who wrote *"Vikramanka Charitram"*, Anantamatya (AD 1430) who wrote *'Bhojarajivamu'*, *'Rasabharanam and Chhandodarpanam'* which is popularly known as Anantha's Chhandas, Piduparti Basavayya (AD 1420 - 1440) wrote *'Gurudiksha Prabodham'*, the story of Pilla Nainar and Brahmothara Khandam.[457] Sri Krishnadevaraya was a king poet a patron of many poets.[458] It is said that in his court there were eight major poets by name Ashtadiggajas. The first among them Allasani Peddana, author of *Manucharita* dedicated to Krishnadevaraya, who used to give him a lift whenever he met the poet on the way.[459] Peddanna was personally honoured by the emperor for his

proficiency in sanskrit and telugu and later in a palanquin borne by Krishnadevaraya himself.[460] On the occasion when the poet delivered an extempore verse of forty eight lines, the monarch was overwhelmed with joy and adorned the poets left ankle with a golden anklet as a mark of respect.[461] Peddanna's *Manucharita* was considered the ideal for prabanda literature.[462] Its illustrious author gave a new direction to the course of telugu literature.[463]

Allasani Peddanna the poet laureate of Krishnadevaraya's court was the pioneer of original political composition in telugu.[464] His first work is *Svarochitha Manucharita*. The plot of the story was taken from *Markandeyapurana*.[465] As he was the pioneer in this respect he was called *Andrakavipithamaha,* the grandsire of telugu poets.[466]

Nandi Thimmanna is poet of repute in telugu.[467] His *Parijathapaharanam* is dedicated to Sri Krishnadevaraya.[468] *Satyabhama* of Thimmanna is a character to be remembered in the history of telugu literature.[469] It is believed that Mukku Thimmanna (Nandi Thimmanna) one of the Astadiggajas of Krishnadevarayas court translated the kannada work *Jagannatha Vijaya* written by Rudra Bhatta into telugu under the title *Parijathapaharanam*.[470] Every year in the capital the king was arranging kavi sammelana in which the new comers and talented ones were receiving prizes.[471] In his *Parijathapaharana Thimmanna* gives following information – " Prativarshavasanthotsava Kavi Turkatasu Kavinikara Gambita Kavya Smriti Romanchavilankita Chaturantha Puravadhuprasada Narasith".[472]

Thimmanna one of the kannada poets of Krishnadevaraya completed the kannada Mahabharata of Kumaravyasa.[473] It is said that he was very much influenced in this work by Tikkana Somayaji and Telugu Bharata composed before AD 1250.[474]

Mallanna, the author of *Rukmanga Charita* steals a march over Peddanna when he says that a kavya must resemble a courtesan with all her knowledge and experience of sexual play.[475] Durjati's *Srikalahasti Mahtmyam* and *Srikalahasti*

Svarasatakamu and the two works which fetched him immense fame.[476] Pingali Suranna of the same period wrote *Kalapurnodayamu* a poem with many special features.[477] His *Raghava Pandaviyamu* is a dvyarthi kavya (a poem with double meaning) which combines the stories of Ramayana and Mahabharatha together.[478] *Prabhavathi Pradyumanu* is another poem of puranic importance.[479] *Vasucharitra* of Ramarajabhushana is a typical prabhanda like *Manucharita* of Peddanna which influenced the later poets to a greater extent.[480] Tennali Ramakrishnas *Panduranga Mahatmeyam* is a master piece among the poems of Sri Krishnadevaraya's period.[481]

The poet Ayyalaraju Ramabhadra began to compose in telugu at the instance of Krishnadevaraya a big Vaishnavaite Prabhanda called *Sakalakathasarasangraham* to be dedicated to the king, but owing probably to the unexpected death of the Raya, the work was not completed.[482] This unfinished work is available in the Madras Government oriental MSS library.[483] It can be inferred that this telugu compilation of Rambhadra is an adaptation of the Rayas sanskrit work of the same name mentioned in the Amuktamayada written by the Raya at the instance of Vyasaraya as is known from the available sources.[484] Radhamadhava Kavi Kandukkuru, Rudrakavi and others have contributed by their writings to the bulk of prabandha during this period.[485]

The works of highest repute in telugu are translation from sanskrit and the oldest works extent are not of higher antiquity than the end of the AD twelfth century whilst in Augustan Era, the reign of Krishnadevaraya of Vijayanagara, dates from the beginning of the AD sixteenth century.[486] The first attempts to reduce the uses of the language to rule appears to have seen made late in the AD thirteenth century when Nannaya Bhatta a brahmin of considerable learning and the translator of the first two books of the Mahabharata compiled a telugu grammar in sanskrit.[487]

Lilavathi by Vallabhacharya otherwise Kavidevendra, is a translation into

telugu of the sanskrit mathematical work of Bhaskaracharya.[488] The author says that he wrote the work at the request of Bommalatha Kala, son of Bommalata Virupaksha, who was the confidential servant of the emperor Krishnadevaraya and after him his brother Achyutaraya.[489] Tallapakam poets were known for their learning.[490] Poet Tennali Rama refers to three of the members of the Tallapakam family.[491] Chinnanna or Chinna Tiruvengalanatha who composed his works in Dvipada Metre which being an adopt in writing of kavyas in this Dvipada Style, his father Pedda Tirumalayya or Tirumalayyangar in padam (four line verse) and the latters elder half brother Narasinganna in padya and gadya (both verse and prose) enriched the telugu literature.[492] Another poet Tiruvengalayappa alias Tiruvengala Dikshita translated the sanskrit Sringara Kavya *Amarusataka* into telugu verse with explanation in prose for the stanzas.[493] *Ashtamahishi Kalyanam* ascribes to Pedda Tirumalacharya a man having profound knowledge in Vedanta as in Sangita and Sahitya with the authoriship of *Andravedantamu* in Dvipada Metre, *Harivamsam, Chakravakamanjari and Repharakaramulu* in telugu.[494]

Tatacharya of Conjivaram was the spiritual teacher of Aliya Ramaraya and lived for some time at Chandragiri and later settled down at Kanchi.[495] He wrote a work named the *Panchamatabhanjanam.*[496] It may be noted here that Tatacharya was an erudite scholar and skilled controversialist in matters of religion.[497] He got the title *Panchamathabhanjanam* from the fact that he wrote a treatise of that name in which he claimed to have exploded the doctrine of five rival religions.[498] His son was the famous Srinivasarya or better known by the names Lakshmi Kumara Tatacharya and Kotikanyadanam Tatacharya.[499] He was the guru of Venkatapatidevaraya I and he performed the abhisheka ceremony on the coronation of this king.[500]

The Tatacharyas became the gurus of the kings of Vijayanagara; the way they succeded in bringing the emperors of Vijayanagara to their faith is narrated in the *Prapannamritam.*[501]

To the illustrious Tatacharya who was a store house of grace: to the worshippers of whose lotus feet even the ocean of sansara (round of births) who had seen the end of the fourteen Dharmas and Vidyas was born a son name Singararaya, the placing of whose hand, accompanied with mantras on the heads of his disciples was a remedy to the incurable typhoid samsara.[502] This Singaracharya who was born in the Sathemarshana Gotra had studied the Angas and Upangas, the Yajurveda and who was famous in the religions of Vishnu is shining in the world was the abode of learning and austerities.[503] According to sampradaya akradi published by Srivaishnava Granta Mudraprakashakha, Madras, Attan Tiruvenkatacharya is said to have been a contemporary of the celebrated Tatacharya of Kanchi. A distinguished mimamsa scholar who is said to have debated with Appayya Dikshita in the court of Krishnadevaraya, the king of Vijayanagara during the first decade of the AD sixteenth century.[504]

Appayya Dikshita, son of Rangaraja Dikshita had the knowledge of the Vedas and many obstruse philosophical sciences was a great genius and his scholarship was not only very wide but also very deep. He being the establisher of the *Srikanthas school of philosophy* (follower of Srikantha) or Srikanthamata Pratisthapanacarya is credited with the authorship of one hundred and four works.[505] His *Shivarakamanidipika*, magnumopus is a commentary on Srikantha's *Saiva Bhashya* which through light on his thorough knowledge of Mimamsa, Vyakarana, Nyaya and Alankara, practically the whole field of sanskrit literature.[506] But his *Parimala*, which is an illuminating work, is important for its powerful advocacy of Advaita.[507] Among his other works in which he exalts the supremacy of Shiva in the trinity are the *Sivakarmamrta, Sikharinimata Siva Mahima* and the *Sivaadvaitanirnaya.*[508] He handled with great ease the puranic teachings and the upanishadic thought and showed that they were not different. Bhattogi Dikshita the well known vyakarana scholar of the AD seventeenth century is believed to have been a disciple of Appayya Dikshita and studied Vedanta and Mimamsa under him.[509]

Sadananda's *Vedanta* (AD fifteenth century) and Dharmaraja Dhavaris *Advaita Paribhasha* are standard text books.[510] But the pride of place among expositions of advaita goes to Appayya Dikshitas *Siddhanta Lasa Sangraha* and *Vedanta Kalpataru Parimala.*[511] He wrote also the *Nyayarakshamani* a commentary on the Brahmasutras and Nyayamanjari on the tenets of the Advaita.[512]

The Amuktamalyada also known as Vishnuchittiyamu by king Krishnadevaraya deals with the life of Alvar Vishnuchitta (Pori Alvar and the marriage between Goga and his foster daughter and God Ranganatha.[513] The *Paramayogi Vilasamu,* the story of one hundred and twelve Alvars was by Siddhiraju Timmaraju, a nephew of Alia Ramaraya.[514] The *Kanchi Kavyamu* or *Harischandraopakhyana* by Kanchi Virasarabhayya.[515] *Srirangamchatmyam* was rendered into telugu by Mukunda yogi.[516] There are several inscriptions of Devaraya II in South India which throw light on the influence of tamil in the administration of the tamil areas. The texts of these inscriptions are prepared by tamil scholars and are scattered in the districts of Coimbatore, North Arcot, Salem, Trichi, Madura and other places.[517] Under the patronage of Lakkanna Dandanayaka Madurai and Trichinapally appear to have been centres of tamil learning.[518]

D. DASAS AND THEIR WORKS

The Haridasa's of Karnataka preached their religion and carried on the education of their disciples on the lines similar to those adopted by the jangamas (wandering lingayat priests).[519] The Haridasa's with their keertanas attracted large audiences and educated the masses in a general sense through entertainment.[520] It is said that the lingayats adopted the system of keertanas from Haridasas.[521] The line of Dasas was initiated by Sripadaraya who was the head of a matha at Mulbagal.[522] A sanskrit scholar he wrote soul stirring song groups like *Bhramaragita* and *Gopigita.*[523] Sripadaraya's student Vyasaraya wrote philosophical treatises as well as musical prayers.[524] Purandaradasa and Kanakadasa are household names in Karnataka even today because of their songs that are the very soul of bhakti. Vadiraja,

Vijayadasa and Jagannathadasa were some of the other famous dasas who popularized the Vaishnava Movement.[525] Sripadaraya was a great sanskrit and kannada scholar, writer and a powerful debater in philosophical controversies.[526] He succeeded his guru or spiritual preceptor Servarnavarna Parasuramatirtha receiving Sanyasa from him at Srirangam.[527] While he presided over his matha at Mulbagal, he so much eclipsed all his predecessors by his fame, scholarship and achievements that the matha is named after him. Though it was founded by Padmanabhatirtha one of the direct disciples of Madhavacharya in the AD thirteenth century and ought in commemoration to have been named after him.[528] He through his scholarship, literature and music created a line of students and thus laid the foundation for Dasakuta.[529] The ascetic while attending to his legitimate duties as the spiritual head of monastery seems to have spent his time mostly in the company of scholars and yogis like him as Vadiraja the famous author of *Yukti Mallika,* Vyasaraya, the author of *Tarka Tandava, Nyayamrta and Chandrika;* and Raghnathatirtha all of them most proficient writers and fearless debaters.[530] Sripadaraya was also equally great in scholarship and wrote a work *Vayvajra* in Sanskrit; and as the presiding head of his matha at Mulbagal, he made it a great centre of sanskrit learning where scholars from all directions wended their way in search of knowledge.[531] Vyasaraya, the most famous student of Mulbagal School though initiated into vedic studies by Brahmanyatirtha who was a great yogi, yet after touring India, goes to Mulbagal for a twelve years course of study under Sripadaraya, which incident shows that Mulbagal Matha was a sanskrit academy for the advanced study of logic, grammar, mimamsa and vedanta in the eastern part of the Kannada country during the latter half of the AD fifteenth century.[532]

In addition to opening an academy of philosophy and sending out distinguished pupils who could write, held discourse and established philosophical doctrines amongst men of other creeds Sripadaraya was the founder of the Dasakuta that is the Dvaita School of vernacular devotional poetry and himself wrote hundreds of religious songs that can be sung in various tunes or ragas in praise of god Ranga

Vittala.[533] Most of them are highly lyrical poems depicting the life of Krishna are described in the Bhagavata (tenth Akanda) and few of them deal with the polemical questions of his days.[534] There are hundreds of them available even now in manuscripts and a few of them have come out in print. Thus the first step was taken by Sripada, himself a sanskrit scholar and writer, to write in Kannada the vernacular of his country.[535] The philosophical literature and the Dvaitic School which could be found till then only in sanskrit.[536] The reasons for this bold departure on the part of an orthodox sanyasi imbued in sanskrit learning from childhood must have been very weighty indeed though not evident to us at this distance of time.[537] The ascetic Sripada in addition to his being the head of the sanskrit academy of philosophy and starting the school of vernacular religious poetry among Vaishnavites seems to have yielded much influence in the courts of the contemporary kings of Vijayanagara and Gajapathi kingdoms. This influence over his royal patrons seem to have been more an inheritance from his spiritual preceptor Parasuramatirtha rather than one newly acquired by him and it seems to have culminated in the ascending of Sripadaraja on the imperial throne of Vijayanagara in the last decade of the AD fifteenth century.[538]

At the blessings of Brahmanyatirtha a lady gave birth to noble sons and as promised she gave the first born to his care.[539] Brahmanyatirtha performed the upanayana of that boy at the age of seven and made him as a sanyasin. He took his higher education at Mulbagal under Sripadaraya of Mulbagal Matha.[540] He was the master of sixty four kalas or branches of learning.[541] He had the credit of defeating a great Virasaiva guru Vijayendratirtha who had a large following and who had his matha at Kumbhakonam.[542] He was none other than the famous preceptor of Vijayanagara state Srivyasaraya.

Sri Vyasaraya was one of the greatest acharyas of the Dvaita order studied Dvaita vedanta under Sripadaraya for whom he had great reverence.[543] He was an eminent sanskrit scholar. In fact, his three works; *Tarka Tandava, Nyayamrita*

and *Chandrika* still remain popular in the field of sanskrit literature.[544] He composed a number of devotional songs in kannada and thereby regarded as a great saint both in the Vyasakuta and Dasakuta traditions. Vyasaraya an eminent philosophical writer and a profound mystic and a passionate devotee of god succeeded Sripadaraya as the leader of the Dasas and has left us many exquisite songs of great mystic appeal and devotional fervour in kannada.[545] Vyasaraya shows marvelous powers of musical effect in his songs and has composed many Padas, Suladis, Vgabhogas and other varieties of songs.[546] More than for his own contribution he is remembered as the farsighted saint who gave to the order its three great genius Purandara, Kanaka and Vadiraja. The ready recognition which he gave to Purandaradasa and the encouragement he gave to Kanakadasa in the face of opposition by the orthodox section indicate his catholicity of outlook and moral courage.[547]

Vyasaraya must have been the inspirer of Krishnadevaraya to write a great literary works. He was a scholar whose learning was encyclopedic range.[548] From *Vyasayogi Charitam* we come across the following information. In the third chapter of Vyasayogi Charitam we come accross the information about the birth and education of Vyasaraya.[549] The boy who is well educated in all the humanities of the time studied under Brahmanyatirtha for some time, visited many places of India and comes to Kanchi, then goes to Mulbagal and stays there a long time studying under the teacher Lakshminarayanamuni, other wise known as Sripadaraya who in turn advises Vyasaraya to go to the court of Narasa who had then recently begun to rule the Penukonda kingdom.[550]

The fifth chapter of Vyasayogi Charitam begins with a description of Vijayanagara Emperor Narasa entering Vijayanagara. He pays homage to Vyasaraya. The description of the debates held and honours conferred on him are as follows; ' All learned men of India come and hold a disputation and Vyasaraya comes out victorious. He is honoured by the Emperor Narasa and himself honours learned men with valuable gifts'. The Emperor Vira Narasimha son of Narasa treats Vyasaraya with reverence as Rama treated Vasistha, the guru of Dasaratha. Then

the Emperor Krishnadevaraya succeeds Vira Narasimha who is in full praise of Vyasa, who agreeably surprised at the quick and sound criticism offered by Vyasa of a work on philosophy for criticism sent by the king Prataparudra of Kalinga.[551]

Vyasaraya had the credit of being the teacher (Kulaguru) for five Vijayanagara kings. In his works we come across the intimate relationship that existed between a teacher and the student.[552] Probably the relationship of teacher and student between Sripadaraya and Vyasaraya led to the rise of *Dasa Parampara* and the production of Dasa literature.[553] It became a part and parcel of Dasa literature and gave precedence for the students to praise the knowledge of the teachers and teachers in term praising the students.[554]

Sripadaraya praised his student Vyasaraya as below. "Sasirajihvegalulla Shishyana Kondadabeku". Vyasaraya praised his teacher in the following words: "Maheme salade ishte maheme salade ahishayanana olumeyenda mahemeyelomme Sripadaraya". Vyasaraya praised his student Purandara in these works "Dasarendare Purandaradasarayya".[555]

The influence of Vyasaraya at Vijayanagara and on hindu thought in the whole of India was not less than that of Vidyaranya who died about a century before Vyasaraya sat in state of Vijayanagara and received the homage of king Narasa.[556] Vyasaraya, a philosopher of the Madhawa sect (Dualist) combined philosophy with music to popularize the bhakti cult.[557] The method of appealing to the mass mind through music and dance was specialized by Chaitanya as much as by Purandaradasa, the disciple of Vyasaraya.[558]

Vyasaraya exercised considerable influence on the development of Dwaitic thought not only through his own philosophic skill, but by training a number of illustrious disciples.[559] Another meritorious aspect of his work was the combination of music in sanskrit as well as kannada with philosophy.[560] He composed songs embodying in them his teachings in the *Mandana Manjari* series, thus democratizing

Dvaitism.[561] In popularizing the religion and philosophy of bhakti through music Vyasaraya depended chiefly on his illustrious disciple Purandaradasa of Pandaripura who was the saintly founder of the order of the Haridasas and enriched the world with the keertanas called Devaranamas which are sung even today.[562]

Purandaradasa and Kanakadasa inspired by their guru Vyasaraya, composed devotional songs in kannada and founded the institution of Dasakuta.[563]

Purandaradasa did not build any independent system of philosophy but followed the vedantic tradition and popularised the theistic philosophy of Madhavacharya.[564] Purandaradasa has so high place amongst the Dasas that other saints said: *"Dasa means Purandara Dasa alone."* In literary brilliance and output and the ease with which most recondite ideas are expressed, Purandara lives upto that reputation. Tradition says, that he composed forty seven lakhs of shlokas.[565] Purandaras works contain criticism of life. Of the Vaishnava saints, he is perhaps the last doctrinaire; he used terms popular amongst lingayats also and told lingayats that he was himself a jangama.[566] The principles or doctrines he preached were based on the Vedas, Upanishads, Bhagavad-Gita, Puranas, Dvaita Vedanta etc.[567] In fact, it was Vyasaraya who taught him the Darsanas, Vedas, Upanishads and other sacred texts.[568]

Purandara spread the ethico-spiritual message which was broad based and had universal application.[569] His teaching is very comprehensive and includes the various truths of actual life, religious faith and philosophical thinking. Purandara with his *Ankita* began to preach the gospel of purity of devotion to Hari as the infalliable road to moksha.[570] The Vedic Hymns, the Upanishads, the Puranas and Ithihasas were rendered into easy colloquial kannada language by him.[571] They were made easily accessible to the lower strata of the society which was not acquainted with sanskrit.[572] The purpose of Purandaradasas teaching was to change the attitude of the people from the materialistic to the spiritual mode of existence and his teachings have thus an ethico-religious mission.[573]

Purandaradasa composed songs expounding the difficult and highly philosophical teachings of Madhavacharya in kannada, so that the common man could understand the eternal truth so clearly.[574] He went amongst his fellow men teaching sacred scriptures in simple words, using the familiar illustrations from day to day life.[575] He composed keertanas which contain musical excellences or the high quality as his vehicle for mass education and enlightenment.[576] Thus he laid foundation on which the edifice of Karnataka music came to be built.[577] Rightly he deserves the title *Karnataka Sangeeta Pitamaha.*[578]

The bulk of Purandaradasas compositions is devoted to his ethical teachings. For it is obvious that the devotion to God becomes meaning less and futile without a good moral life and therefore Purandaradasa emphasises devotion to God as the central theme of his teaching as well.[579] The ethical teaching of Purandaradasa was intended to have its own impact on the social living of the people both directly and indirectly.[580]

Kanakadasa was another distinguished Haridasa whose songs are also very popular. Poets of this period chose petty stories from epics and narrated them elegantly.[581] Kanakadasa, a house hold name in Karnataka as par excellence in handling this medium.[582] His *Nalacharitre* became so popular and even today it is on the tip of the tongue of school children.[583] *Mohanatarangini* was another prominent work of Kanakadasa which was written during Krishnadevaraya's regime.[584] His work Mohanatarangini devoted to narrate the life of Srikrishna. The same authors *Ramadhanya Charitre* a curious story extols the greatness of ramadhanya or ragi, the staple food grain of the common folk.[585] If Mohanatarangini projects the political and social life of Vijayanagara, Ramadhanya Charitre gives cultural heritage of Vijayanagara.[586] In his poems like "Tallanisaderu Kandya... Nee Mayeyologo... Bhagilanu Teredu Seveyanu Kodu Hariye...Kula Kula Kula Kula Vendu Hodedadaderi... Yellaru Maduvudu Hottegagi" projects his concern over the people and the society.[587] Although he belongs to the lower class of the society he proved himself as the dasa poet.[588] In his poems he condemned the

superstitious beliefs of the people.[589]

Sri Vadirajarirtha disciple of Vyasatirtha wrote both in sanskrit and kannada and was known for his scholarship and detachment. [590] He was a great leader of both the vyasakuta and dasakuta. The former consisted of pandits who carried on their expositions and religious discussions through sanskrit and the latter was made up of singers of kannada keertanas, which they sang from door to door carrying the messages of bhakthi (devotion) jnana (knowledge of the supreme) and vairagya. (detachment from the worldly life) [591]

Like the Vachana literature Dasa literature is one of the precious treasurers of kannada. [592] Great scholars like Sripadaraya, Vyasaraya, Vadiraja, Purandara and Kanaka through their songs reached the dasa literature to each and every house of Karnataka country. [593] Dasa keertanas reached to the peak during Krishnadevarayas regime. [594]

According to Dr. Shastri K. G in dasa literature there are two stages- first stage from Naraharitirtha to Purandaradasa and Kanaka and Vijayadasa onwards as second stage. [595] Although Sri Naraharitirtha proved himself as the first Dasa, the credit of laying foundation for Dasakuta goes to none other than Sripada. [596] The Dasas of the first stage used the name Vittala with Hampe or Vijayanagara as their head quarters, the Dasas of the second stage made Tirupathi as the head quarters wrote songs in praise of Venkataramana. [597] Sripada had the credit of laying the foundation for Dasa Sahitya and also preaching shishyas (students) of his calibre. [598] He made the people to understand the Puranas, Upanishads, Madwa Sastras in simple kannada language. [599] Like Sripada his pupil Vyasaraya had the credit of admitting Kanakadasa as the student in spite of the opposition by the upper classes of the society. [600]

Amongst the list of the students of Vyasaraya, we come across the name of Vijayendra and Vadiraja. Vijayendra defeated Appayya Deekshita and had the credit

of writing one hundred and four grantas.[601]

Sripadaraya was one of the earliest among the brahmin writers in the kannada language perhaps including even Kumaravyasa.[602] The Alvars of the tamil country had done this for their religion in South India many centuries earlier than this and Sripadaraya did a similar thing for his religion.[603] His successors especially Vyasaraya and Vadiraja contributed their work with great enthusiasm and the former has given to kannada country the two most famous Vaishnavite devotional songsters – Purandaradasa and kanakadasa, both of whom lived at Vijayanagara for a considerable time.[604]

'Raghavendra Vijaya' by Narayana deals with the life of the famous Madhava teacher, Raghavendraswami and his teacher Sudhindra.[605] Sarga II deals with Vijayindra who succeeded Surendra as teacher. He was well versed in several arts (vidyas) and was honoured by the Emperor Ramaraya with bathing jewels for his scholarship.[606] The emperor also presented him with several villages. He wrote works on various religious subjects.[607] Vijayindra was succeeded by Sudhindra. He was also a great scholar and travelled over the country contraverting the teachings of other religions. He conquered all his opponents at the court of emperor Venkatapatiraya and was presented by the Soverign with the conch and other emblems of victory.[608] He lived at the town of Kumbhakonam on the banks of the Kaveri and was honoured by Raghunatha of Tanjore with Kanakabhishekam.[609]

Sarga III refers to the ancestors of Raghavendra on the maternal side. The author says that Krishna, the great grand father of his mother was a great scholar and musician who had specialised in the art of playing upon the veena. He taught the emperor Krishnadevaraya how to play on the Veena and got from him as gurudakshina costly pearl necklaces and jewels.[610]

E. LINGAYATS / VIRASAIVA SAINTS AND THEIR WORKS

During the Vijayanagara period Virasaivism strove to retrieve the losses it had sustained and gain a firm hold on the masses once again.[611] Many Virasaiva writers took out episodes and stories from Siva-Puranas and treated independently painting in bright colours with the Saivite content already found in them.[612] The effect on literature of the virasaiva upsurge has been noted. If Basaveshwara made prose flexible and Harihara yoked the ragale to lofty poetry, it was the good fortune of Raghavanka to use the Shatpadi another indigenous metre for a fullfledged kavya.[613]

Raghavankas imagery, brilliance, emotional power and the dramatic quality of his dialogue have secured for *'Harischandra Kavya'* a high place in kannada literature. The familiar process of clothing a universal theme in local garb is seen in Raghavanka also. Harishchandra, according to him, is a Saiva who on seeng God Virupaksha on the banks of Tungabhadra at Hampi goes into ruptures.[614]

Mention may be made of *Svetana-Sangatya* by Mallikarjuna (AD 1485) the hero of which appears to be a puranic character, who by his devotion obtained the grace of Siva.[615] The story relating to Harishchandra was popular. Raghavanka, Oduva Giriya (AD 1525) and Bombeya Lekka (AD 1538) separately narrated the story in sangatya the most popular metre of the day.[616] Oduva Giriya wrote another work *Sananda Ganesh.*[617]

In his work *Virabhadra Vijaya* written in about AD 1530, Virabhadraraja depicts the story of the disasters consequent on the sacrifices of Daksha.[618] In the *Bhikshatana-Charitre* of Gurulinga Vibhu written about AD 1550 are depicted the twenty five lilas (sports) of Siva, where he is represented to have been filled with remorse for having cut off one of the superfluous heads of Brahma and as wandering, with the skull in his hands, over the earth till he met Krishna in Dwaraka.[619]

Works on the lives of the sixty three Puratanas (saints)came to be written by Virasaiva writers,[620] of which the story of Sundara Nambi is the most interesting.

Harihara was the first to write in kannada followed by Bommarasa who composed it again in about AD 1430 under the title *Soundara Purana.*[621] Surangas (AD 1500) narration of stories of sixty three saints, of Gubbi Mallanarayas *Bhava Chintaratna* and *Cholaraja Sangatya* and *Linga*, both deal with the same theme.[622] Viruparaja in AD 1519 and Cheramanka in AD 1526 each depicted the story of Cherama a Puratana.[623]

The first dynasty was inclined towards Saiva worship and many Saiva Poets and philosophers like Kriyasakti rose under its patronage.[624] Kriyasakti was a famous teacher who belonged to the Suddha Saiva sect of Saivism, evidently the same as the Kalamukha sect.[625] It is believed that his followers were absorbed by the Virasaiva or Lingayat cult and the Smartha or Advaita sect.[626] There are references to the guru Kriyasakti from AD 1347 to 1431 in inscriptions and hence it is surmised by some scholars that there were several gurus of this name during this period.[627]

It is already noticed how poetry in decimeters like Devaipada Ragale and shatpadis of the kannada virasaiva literature of AD twelfth and thirteenth centuries popularly known as *Hadugabba* was introduced in telugu by the Saiva poet Palkuri Somanatha.[628] Scholars believe that his *Basava Purana* resembles in some respect the kannada work *Siddaramapurana* of Raghavanka and *Basavarajadevara Ragale* of Harihara.[629] Somanatha's *Basava Paurana* was rendered into kannada shatpadi by Bhimakavi and others like Singaraja.[630] Tontada Siddalinga of the AD sixteenth century wrote *Palkurike Somesvara Purana* out of devotion for this great telugu writer.[631] Bhima Kavi wrote his *'Basava Purana'* in Bhamini Shatpadi. Though the work was same, too obvious exaggeration to be considered an authentic biography, it is a full-fledged Kavya, like Harihara's *'Basavaraja Devara Ragale'* dealing with the life of Shree Basaveshwara. The author says that it is a translation of *'Basava Purana'* written by Palkurike Somanatha in telugu.[632] His other minor works include four gadyas on ragada and two ashtakas

and all these contain devotional songs on Basava.[637] *ChaturVedasara* is another work of his three hundred and fifty seven sisa verses dedicated to Basavalinga.[633] The *Basava Purana* combines the story of sixty three Nainars, the tamil Saiva saints with that of Basava, where as *Panditaradhya charite* has several tamil passages in introducing the pilgrims from tamilnadu to Srisailam.[634] *Harivilasamu by Srinatha* dedicated to Avachi Tippaya Setti AD 1360 of Kanchi has devoted the first two cantos to the narration of the story of Sriyala, that is Chirutondor Nembi the original ancestor of Tippaya Setti.[635]

In the history of kannada literature AD twelfth century is very important. Virasaiva saranas and their pupil exhibited their scholarship in the champu metre.[636] Vachana sahitya became enriched by the scholars like Jedaradasimayya, Basavanna, Allama Prabhu, Akkamahadevi, Chennabasava, Siddarama, Madivala Machayya, Ambigara Chaudayya.[637] Allama Prabhu, Akkamahadevi and Muktayakka are some of the outstanding vachanacaras. Though at times particular vachanas reach a high degree of literary and even poetic perfection, it is open whether all of them deserve to be classed as literature in a restricted sense of the term.[638]

Chamarasa (C.AD 1430) who wrote his famous *"Prabhulinga Leele"* in Bhamini Shatpadi deals with the life and teachings of Allama Prabhu or Prabhu Deva, who happened to be a contemporary of Shri Basaveshvara and perhaps the moving spirit of the Virasaiva revival.[639] Allama Prabhu occupies a very high place amongst the Virasaiva Saiva Sharanas and he was regarded as an avatara of Shiva himself.[640]

Chamarasa describes beautifully the mighty personality of *Prabhudeva in his Prabhulinga Leela.* Perhaps because of its philosophical significance and the fact that it dealt with the towering personality of Prabhudeva, Chamarasas work was translated into various other Indian languages.[641] As early as AD 1520 the work had been twice translated into telugu - once by Piduparti Somanatha in the dwipadi matre and the second time by Piduparti Basava Kavi in the Champu form.

Shivaprakasha Swami of Tiruvannamale translated the work into tamil around AD 1650. It is also said that Virupaksha Pandita of the AD sixteenth century translated it into sanskrit and Brahmadasa translated it into marathi, that should speak for the immense popularity of the work.[642] Kallumatada Prabhudeva (C.AD 1430) was the author of *'Lingalila Vilasa Charite'* and *'Prabhudeva Mantragopya',* the former a vachana granta or work in prose, teaching the shatstala philosophy, while the latter is a commentary on Prabhudeva's Mantragopya.[643]

Girindra (1430) was a contemporary of Jakkanna and wrote a commentary on the latters' work *Ekottara Shatstala.*[644]

Battalesvara composed a poetic work on Ramayana theme. Maggeya Mayideva wrote *'Anubhava Sutra', 'Prabhu Gite', 'Ekotata Shatsala Shatpadi' 'Shatstala Gadya',* a prose work, *Satakatraya* and *'Maggeya Mayideva Vachana'.* He was a *Ubhaya Kavi* or writer who had mastery over two languges.[645]

Guru Basava (AD 1430) was another emminent virasaiva poet and was the author of seven works called *'Sapta Kavya'* or seven classics. All then expound the religious teachings in the form of dialogues between a guru and his disciple.[646]

The life sketch of Mahadevi Akka one of the most celebrated names in virasaiva religion naturally became a favourite theme with many from Harihara onwards.[647] Of these *Mahadeviakka Purana* of Chennabasavanka written in AD 1550 is the most copiuswork with poetic merit and the poet Basava wrote in the sangatya metre an account of the life of Chikkayya, a contemporary of Basaveshvara.[648] Mention may be made of Basavankas *Ubhatadeva Charitre* written in about AD 1550; Virakta Tontadarya's *Siddhesvara Purana* (AD 1560) and Santesas work *Tontada Siddhesvara Purana* (AD 1561) deals with the life sketch of Tontada Siddalinga Yati.[649] From the available sources it is clear that the disciples of Tontada Siddalingeshwara were busily propagating education in different parts of Karnataka.[650]

A revival of Virasaiva Movement that occurred in the Vijayanagara period could not but be characterised by the vachana literature both original and collected.[651]

Of the original vachana writers Tontada Siddalinga who was the nucleus of the movement was the best. [652] He was the pupil of Haradana Halli Ghosala Chennabasava. [653] In the inscriptions of Kunigal - forty nine (49) of AD 1500 we come across the names of his pupils. [654]

After Tontada Siddeshwara one amongst his pupils Swatantra Siddalingeshwara wrote more than four hundred vachanas. [655] He wrote a vachana *Mukhyamganeya Kantamale* and *Jangamargal.* [656] Gummalapura's Siddalingeshwara (C. AD 1480) is another pupil of Tontadasiddalinga who wrote fifteen vachanas in the name of Shatsalda Linganga Sambanda Nirvacana. [657] Another pupil Ganalinga wrote a vachana "Tutturu Simhasanada Sharanuvenneyya Nanu Yenna Guru Paramguru Paramaradhya Tontadaryanege Guru Bhakthiyenda Yenna Sharanu Madedaru". [658] Thus he expressed his guru bhakti. Jakkanaraya (C. AD 1430) was another famous pupil of Tontada Siddalinga. [659]

In Virupaksha Pandita's (AD 1584) *Chennabasava Purana,* sixty third sandi, forty seventh poem we get the reference that the poet was the student of Tontada Siddalinga. [660] Bola Basava was the vidyaguru of this man. [661]

Jedara Dasimayya was another famous virasaiva who propagated vachana sahitya in the Vijayanagara State. [662] Devaraya II had Jakkanarya and Mukkanna Dandesha two lingayat men of letters as his generals. [663] In the *Bairaveshwara Kavyakatasutra* (C. AD 1672) we get reference about Chamarasa's *Prabhu Lingaleele* and about the state, king and the names of the gurus of the king Prauda Devaraya (Devaraya II), namely Mukunda Peddi and Vrudacharya[664] who taught Ramayana and Bharata for seven months and about twenty one virasaiva gurus namely – 1. Somashambhu Deshika 2. Sakalagamacharya 3. Shivalenkamanchenna 4. Urilinga Deva 5. Urilinga Pedanna 6. Sarveshvara Deva 7. Vishweshwara Peddana 8. Sadashiva Deva 9. Samhetaya Kalidasa Bhatta 10. Punamideva 11. Ieshana Deva 12. Mauni Vasadeva 13. Chenna Someshvara 14. Bageya Bankanatha 15. Shankara Deva 16. Gangadara Deva

17. Bankanatha Deva and his pupil 18. Kumar Bankanatha etc.[665]

Jakanaraya Pandita was the pupil of Kumara Bankanatha who authored *Ekottara Shtstalavam Sutra.*[666] Nagideva, Veerannadeva Gurubasavaraya, Ballaleshwara, Nirvanobdesha etc. were some of the viraktas.[667] Mahalinga Deva (C. AD 1420) Kumar Bankanatha, Chamrasa, Kallumathada Prabhudeva, Moggeya Mayideva, Ballinganna – these lingayat writers become famous during the Vijayanagara period.[668] In the AD sixteenth century we have Murigeya Shanta Vira (C. AD 1530) Kumara Chennabasava (AD1550) Virakta Tondaraya of Nandipura Matha and Murigide Shikendra (AD 1550) etc.[669]

In AD 1428 Lakkanna Dandesha wrote a work depicting the life of Basaveshwara.[670] He found his great follower in Singiraja who wrote in about AD 1500 the work called *Malabasava Charitre* which after sketching the life of Basaveshwara describes the miracles associated with him.[671] Lakkanna Dandesha has described a number of towns where lingayats resided and carried out their religious, educational and social responsibilities and obligations.[672]

Immediately after the vachana we meet the Ragale. Harihara who belonged to the end of the AD twelfth century and beginning of the AD thirteenth century has written more than a hundred Ragale works about Sivasaranas is the greatest name in this genre.[673] He opened a new poetic tradition in kannada as a revolutionary poet. Raghavanka, a contemporary of Harihara is perhaps the first poet in kannada to have composed in the Shatpadi Metre.[674] *Harischandra charite, Siddarama Charitre, Somanatha Charitre* and *Viresacharite* are his works in the vardhaka shatpadi.[675] Kereya Padmarasa composed a philosophical work *Dikshabodhe* in the ragale metre, *Sananda Charitre* is a work composed in various shatpadis by Kumara Padmarasa.[676] Padmanaka's work *Padmaraja Purana* in shatpadi written in about AD 1385 describes the events in the life of Keraya Padmarasa.[677] Further he defeated in a debate a vaishnava controversialist by name Tribhuvanatata and

made him a virasaiva.[678] The *Prabhulingaleele* of Chamarasa is a remarkable work in kannada literature which was read at the court Devaraya II.[679] Nilakanta Sivarga's *Aradhya Charitra* written in about AD 1485 describes the attainments of Panditaradhya, one of the five Virasaiva Acharyas.[680]

Religious preceptors, heads of religious mathas also seem to have patronized the poets and have some works dedicated to them.[681] Santabhiksa Vritti, the head of a jangama matha at Srisailam encouraged his servant Santayya to have *Sivaratri Mahatmye* of illustrious poet Srinatha dedicated to him.[682] He not only induced Santayya to become a kritipathi, he too received a poem *Navamatha Charitre* by Gaurana in dedication.[683]

Among the Virasaiva Poets Chandrakavi wrote Virupaksha Sthanavarnam, a typical descriptive champu, at the behest of Gururaya, prime minister of Praudadevaraya and *Gurumurti Sankarasataka.*[684] Suranga wrote *Trishashtipuratana Charitre* in sixty three cantos in champu depicting the lives of devotees of Shiva belonging to Tamil Nadu following the Ragales of Harihara in almost every detail.[685] Other virasaiva poets who used champu are Virabhadraraja (C.AD 1530) Mari of Desikendra (C. AD 1560)[686]

There are a few works on virasaiva mythology. Bhimakavi wrote *Basava Purana* and *Bhimeshwara Ragale.*[687] Lakkanna Dandesha's *Sivatatva Chintamani* written in AD 1428 and Gubbi Mallannaraya's *Virasaivamrita Purana* written in AD 1513 belong to this category.[688] Kumara Chennabasava's work written in about AD 1550 describes at length the stories contained in the *Basava Purana* while Aradhya Nanjunda of Kikkeri written about AD 1550 narrates a few other stories.[689]

Lakkanna Dandesha has written a voluminous work *Sivatatvachintamani* in Vardhaka Shatpadi which outlines the Virasaiva philosophy.[690] *Virasaivamrita Purana* of Gubbi Mallanaraya is also a work of similar nature.[691] *Saundara Purana* of Bommarasa AD 1450, *Bhavachintaratna* of Gubbi Mallanarya, *Cheramakavya*

of Cheramanka all these in the Vardhaka Shatpadi metre and narrates the lives of Virasaiva luminaries.[692] Another branch of this kind contains *Prabhulingaleele* of Chamarasa, *Mala Basavacharite* of Singiraja, *Bhairavesvarakavya* of Kikkeri Nanjunda, *Mahadeviakkana Purana* of Chennabasavanka, *Praudharayana Charite* of Adirasa, *Chennabasava Purana* of Virupaksha, *Gururaja Charitre* of Siddhananjesha, *Kathasutraratnakara* of Santilingadesika and other shatpadi works.[693] Of these the most noteworthy work is *Prabhulingalele* of Chamarasa, an excellent poem depicting the life of Allamaprabhu in a symbolic manner.[694] *Ramanatha Charite* of Nanjunda (AD 1525) containing the story of Kumararama is purely a historical poem and occupies a special place in kannada literature.[695]

Among commentaries written and works commented upon include also some kannada works.The earliest was Gurudeva's commentary written in about AD 1350 on half a dozen sanskrit stotras and Gurunanjas commentary in kannada written in about AD 1500 on the *Yajurveda Bhashya* of Bhatta Bhaskara is said to be of a higher order.[696] Mention must be made of remarkable commentaries of Channavira the author of *Sarasvata Vyakarana* and *Krishna Dhatu Vyakhya, Sridharanka* (AD 1550) and Sananda Sivayogi deserve mention.[697] Virakta Tontadarya (AD 1560) wrote a gloss on the three satakas in kannada of Maggeya Mayideva.[698]

We have also reference about some important Saiva scholars of the period. Gurubasava (AD 1430 AD) the author of *Mano Vijaya Kavya* was a great Virasaiva teacher.[699] He lived during the time of Vijayanagara king Praudadevaraya II. In Nilakantacharya's (C AD 1485) book *Aradhya Charitra* we come across the information pertaining to his guru Gangadharacharya (C. AD 1470) as *Karnataka Sanskrita Basha Praveena* and teacher of Shivagana.[700] The poem reads as follows: "Menupa Karnata Sanskrita Shabdashastradim Kanad Malamada Savinudi Pasaradesakdim Janavitanada Kivige Manikya Khachitanutanabharanayam Rachesute, Manasijam taka Nagamangalam Bhaktarge. Manamosedu Bodisuttenage Sadvidyeyam Vinayadimdetta Gangadharacharyamge Vandepem Bhaktiyende".[701] Gubbiya Mallanna

wrote *Ganabhashyaratnamale, Vatulatantra Teeke.* [702] He was the grandfather of the great Mallanarya, the author of *Bhavachintaratna Veerasaivmrita Purana.*[703] Mallikarjuna Kavi wrote *Svetana Sangatya.*[704] He was the pupil of Gubbiya Mallanna. [709] He wrote this book at the instance of his teacher Gubbiya Mallanna. [705] Ananda Basava Linga Shivayogi wrote *Machideva Manovilasa.*[706] He was the pupil of Bhola Basava who in term was the pupil of Tontadasiddalinga.[707] Gubbiya Mallannaraya was the student of Siddamallesha and Shantananjeshwara and Linganaraya.[708] He was called *Ubhayakavi* for his scholarship. [709] In Cheramas *Cheramakavya* we come across his expertise in different branches of learning as follows:-

"Vedantasiddanta Laxshana Vaidhya, Bharata Samudrikajyothishyalankara Sarasayutam, Vadhya Shakuna Sadvyakarana, Suparati Sastradolage Parenatanu"[710] Of the seven works of Nijaguna Shivayogi the most important is *Vivekachintamani.*[711] This is a rare book comparable to an encyclopedia. [712] He composed songs also. Muppinashadakshari and Sarpabhushana Sivayogi continued this tradition. [713]

There are many literary works of miscellaneous category which are interesting enough from the literary point also. [714]

In conclusion we can say that the Vijayanagara State showered patronage to education and learning throughout its existence in Karnataka. The religious patronage extended by the Rayas indirectly helped education and learning. [715] Vidyaranya gave bhashyas to the Vedas, Haridasas propagated Vaishnavism in their popular way, Virasaivas and Jainas too followed the heels of Haridasas both inside Karnataka but also outside provinces and neighbouring provinces. [716] Scholars and poets of different language got the patronage of the kings and there were no impediments for the production of literature. [717]

FOOT NOTES

1.	Shastry A.K.	A History of Sringeri, Prasaranga, Karnataka University, Dharwad	P.58
2.	ARMAD	1933, Sringeri - 28,32,34,35.	
3.	Ibid	Sringeri-34	P.230
4.	Jevoor S.V.	History of Education in Karnataka 1300-1800AD	P.95
5.	Ibid		P.95
6.	Ibid		P.96
7.	Ibid		P.96
8.	Srikantayya S.	Founders of Vijayanagara	P.100
9.	Ibid		P.100
10.	E.C.	Vol.IV Yd 15-20	PP.35-55
11.	Ibid		PP.35-55
12.	Srikantayya S.	Founders of Vijayanagara	P.101
13.	E.C.	Vol.IV Yd	P.15
14.	Ibid	Vol. IV Yd.	P.19
15.	Srikantayya S.	Founders of Vijayanagara	P.101
16.	Ibid		PP.102
17.	MAR	1916	P.56
18.	Ibid		P.57
19.	QJMS	Vol VIII- Introduction	P.18
20.	MAR	1916	P.58
21.	Ibid		P.59
22.	Srikantayya s.	Founders of Vijayanagara	P.102
23.	MAR	1908 & 1915	
24.	Uttankita Sanskrit Vidya Vol.I		P.116
25.	Ibid		P.116
26.	Shastry A.K.	A History of Sringeri prasaranga Karnataka University Dharwad	P.17
27.	Desai P.B.	A History of Karnataka	P.339
28.	Shastry A.K.	A History of Sringeri	PP.17-18
29.	Ibid		PP.17-18
30.	E.C.	Vol.VI Sg.1 Sg R.1 (Selected Records in Sringeri Matha)	
31.	Shastry A.K.	A History of Sringeri	P.18
32.	Srikantayya S.	Founders of Vijayanagara (Sg.R.21 Selected Records of Sringeri Matha)	P.101
33.	Desai P.B.	A History of Karnataka	P.340
34.	Ibid		P.340
35.	Ibid		P.340
36.		Vijayanagara Sex centinary commemoration Volume (Rama Rao R.) - Hinduism under Vijayanagara	P.46
37.	Shastry A.K.	A History of Sringeri	P.18
38.	Ibid		P.18
39.	Gundappa D.V.	Vidyaranayara Samakalinaru, Bangalore 1933PP.38-39	
40.	Ibid		PP.38-39

41.		Vijayanagara Sex centinary commemoration Volume (Rama Rao R.)	P.46
42.	ARMAD	1916, (Para 17-19)	PP.12-15
43.	Shastry A.K.	A History of Sringeri	P.18
44.	T.T.W		P.21
45.	S R S M	Introduction Part-1 XII	
46.	M.G	Rice B.L.	P.474
47.	Ibid	Kd.57 No.39	
48.	Shastry A.K.	A History of Sringeri	P.19
49.	Sastri L.N.	Srividyatirtha Kala Mattu Sthala (Kannada), Sri Sankara Kripa Nala Samvathsara Falguna Samprita 12, Sanchike - 6	PP.37-42
50.	QJMS	Vol.XXVII Jan - April 1936	P.335
51.	Ibid	Vol.LIX 1971	P.125
52.	Ibid		P.125
53.	Ibid		PP.125-126
54.	MAR	1933	P.117
55.	Ibid		P.117
56.	QJMS	Vol. LIX 1971	P.119
57.	Sri Sachidananda Saraswathiswamy	Sri Sankara Bhagavadpada Vruthanta Sarasarwasva.	P.345
58.	QJMS	Vol. LIX 1971	P.120
59.	Ibid		P.122
60.	Ibid		PP.122-123
61.	Ibid		PP.126
62.	Ibid		PP.128-129
63.	Ibid		PP.128-129
64.	Ibid		PP.128-129
65.	Ibid		PP.128-129
66.	MAR	1932	P.106
67.	Sri Sachidananda Saraswathi Swamy	Sri Sankara Bhagavadpada Vruthanta Sarasarwasva.	P.403
	EC	Vol.X Mb-11.	
68.	QJMS	Vol. LIX 1971	P.129
69.	Ibid		P.129
70.	Ibid	Vol. VIII January 1918 No.2	P.118
71.	Ibid		P.118
72.	Ibid		P.118-119
73.	Ibid		P.118-119
74.	Shastry A.K.	A History of Sringeri	P.19
75.	M.G	CIE	P.474
76.	T.T.W.		P.36
77.	MAR	1929 Para 38-39	P.16
78.	Ibid		P.16
79.	Ibid		P.16
80.	Shastry A.K.	A History of Sringeri	P.19-20

81.	Ibid		P.19-20
82.	QJMS	Vol. LIX 1971	P.124
83.	MAR	1933	P.228
84.	QJMS	Vol. LIX 1971	PP.124-125
85.	Ibid		PP.124-125
86.	Ibid		PP.124-125
	MAR	1933	P.144
87.	Iyangar Rama H.J. Karnataka Darshana Vol.I		P.282
88.	Basavaraja K.R. History and Culture of Karnataka		P.523
89.	QJMS	Vol. LIX 1971	P.111
90.	Srikantayya S.	Founders of Vijayanagara	P.126
91.	Ibid		P.126
92.	Ibid		P.126
93.	Ibid		P.127
94.	Ibid		P.127
95.	Ibid		P.128
96.	EC	Vol.IV Yd 46 & Vol.V En. 256	
97.	David N. Lorenzen	The Kapalikas	P.162
98.	ARMAD	1932,	P.105
99.	Ibid	1914	P.169
100.	David N. Lorenzen	The Kapalikas	P.162
101.	M.G	Vol.II Part III	P.1652
102.	ARMAD	1941	P.169
103.	QJMS	Vol. VIII January 1918 No.2	PP.119-120
104.	Ibid		PP.119-120
105.	Ibid		PP.119-120
106.	Ibid		PP.119-120
107.	Ibid		P.134
108.	Ibid		P.134
109.	Ibid		PP.134-135
110.	Ibid		PP.134-135
111.	Ibid		P.134
112.	Ibid		P.134
113.	Ibid		P.134
114.	Ibid		P.178
115.	EC	Vol.VII SK.281, 1368 AD	
116.	Ibid	Vol.V Cn. 256	
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CHAPTER -IV

STRUCTERISATION

a. Educational Finance And Patronage

b. Curriculum of Education

c. Evaluation Method

d. Method of Teaching

e. Teaching Aids

f. Whether there was any change – Teacher – Student Relationship.

g. Education Class and Society – Impact of Education on social change – Qualification of the teachers – Remuneration to the teachers and fees structure.

A. EDUCATIONAL FINANCE AND PATRONAGE

The pattern continued down the centuries irrespective of dynastic changes that ruled the land and this making way to the development of certain traditions. The system of education was neither state controlled nor state directed although it was generally patronized by kings, noblemen, merchants and other philanthropists.[1] Making endowments for education was always considered highly meritorious.[2] Religious establishments and leaders of all denominations played an important part in intellectual, moral and religious education.[3] Technical education was mostly imparted in the homes of craftsmen and their well organised guilds safeguarded the prestige and efficiency of the respective professions.[4]

The general policy was to promote *Sakala Varnashramadharma,* that is all religious sect.[5] The kings did not make distinction between religion and religion though latter kings showed leniency towards Vaishnavism.[6] Therefore educational institutions attached to all religious bodies went on flourishing unmolested.[7]

Education flourished most when a country is in peace and plenty. The public were always eager to give some donation to agrahara villages.[8] People having sufficient finance formed certain villages in to an agrahara.[9] In AD 1415 Vithappa did so for the benefit of his mother.[10] Although priests of the temple changed by monthly rotation, but schools attached to the temple went on working without being affected.[11] Gradually a group of such temples and mathas with their intellegentia grew into an agrahara; and these agraharas prospered owing to their superfluity began to make gifts.[12] There were individual and collective donations for educational purposes and sometimes we find the people of an agrahara making donations for dancing girls in temples.[13] In the capital one could see a temple almost in every street - "Here and there were wonderfully carved temples and fanes to hindu deities, with brahmanical colleges and schools attached to the more important amongst number".[14]

Although the government took no direct responsibility to encourage education, but it did not completely neglect the education of the masses. It showed benevolence to education by keeping a particular portion of the revenue for the benefit of education. [15] This included the fines and revenues collected for the repair of the temples. [16] At the same time rules and regulations were laid down to safeguard the interest of the educational institutions and persons engaged in imparting education.[17]

It seems that there were classes of *Umbaligar* or holders of Umbali Lands, those that acquired an umbalige for some public service rendered in the past and which they were required to do more. As instances of this class of people mention may be made of scholars, poets and philosophers, to whom the Raya made frequent grants of land.[18] An inscription of Kokatam dated AD 1518 registers the grant of village as umbalige to the poet Allasani Peddanna by Krishnadevaraya.[19] The poet refers to Kokatam as an agrahara which the Raja granted to him.[20] It is obvious that between an umbalige grama and an agrahara there was no difference. Such grants as these were probably known as '*Manya Umbaliges*'. [21]

The *brahmadaya* is defined as "a grant or perquisite appropriated to brahmanas".[22] Such grants usually took the form of land, either small fields or whole villages. The later were general known as agraharas, and srotriyas, which were granted to brahmanas either as a reward for their learning to enable them to impart religious and secular knowledge to the younger members of the community.[23]

The *devadaya* grants were made to the temples for the purpose of carrying on daily worship, Brahmostava and Mahotsava to deities to whom they were dedicated. The *mathapura* lands were granted to the Saivite and probably also to the Vaishnavite temples and mathas in order to enable the religions of the respective sects to study theology and spread their respective tenets among the laity. The holders of these three classes of land had to pay to the government every year a low quit rent called *Jodi* or *Srotriya*.[24]

As in the last period during the days of Vijayanagara kings we find that education was whole-heartedly supported by the Rayas and their feudatories alike. [25] To encourage education Vijayanagara kings made munificent grants to great scholars and religious institutions alike. Vidwans were honoured with high titles. [26] This encouragement made the scholars and poets of different corners of the country to come and prove their talents in the royal court with great scholarly production. [27] Imitating the example of the royal sovereigns even state officials and people started encouraging literature and literary persons which ultimately led to the golden age in the field of literature during the Vijayanagara period.[28] Kannada, Telugu and Tamil languages received encouragement from the Rayas of Vijayanagara. [29] Not only the Virasaivas but also other religious communities came forward to produce literature.[30] The kings and rulers of Karnataka were famous for their gifts to educational institutions and learned scholars from the earliest period. [31] No wonder the munificence continued till the fall of the Vijayanagara State. [32]

The lands of temples and brahmanas on mortgage by possession should be restored to the temple or brahmanas after twelve years without demanding any money from them, giving them at the same time written deeds (Bhogyapatra) recording the reconveyance. [33] Some times collective donations were made in the interests of the general public. [34] The bahmanas of *Nematti Agrahara* united to provide for the *Gaudike* (Village headmanship) of a certain village in AD 1314. [35] This clearly shows that the brahmans on the whole could afford to make donations on their own. [36] A reference that chhatras were attached to temples in some seats of learning had already been made. [37] Almost every agrahara had such a chhatra and these were supported by public contributions. We read that specified lands were offered to the brahmanas of Belgola in AD 1560 for the offerings of god Laxminarayana and the same donar gave fourteen gadyana for the chhatra of the same temple. [38]

It is to be noted how the life of the gurus of Sringeri Matha had taken quite different turn with Bharathirirtha under the influence of Vidyaranya. [39] From

Suresvaracharya onwards down to Vidyasankara, the chief advocation of the gurus was learning, spread of learning and penance. [40] They had no jagirs or land endowments to manage, no rituals to observe, except self realisation and no tours to make with elephant, camel, palanquins, flag and other paraphernalia of titles and honours. [41] With the arrival of Vidyaranya at Sringeri everything changed with money and materials secured by Vidyaranya for the matha, Bharatitirtha caused the temple of Sharada and Vidyasankara to be constructed.[42] With a view to meet the expenditure of money necessary for worship and for feeding crowds of brahmans gathered from all quarters on the festive occasions Vidyaranya succeed in getting from the emperors of Vijayanagara for the matha with rich land endowments. [43]

From Harihara and his brothers in AD 1346 the gurus of Sringeri got nine villages belonging to Kelanad in Santaligenad.[44] In AD 1355 Bukka I came to Sringeri to visit Vidyatirtha, possibly after the death of Harihara I and on that occasion made a grant. [45] The value of a part of the first grant was five hundred and two and half gadyanda; and Bukka's grants amounted in AD 1355 to four hundred and twenty five and half gadyanas; a part of one and two together total nine hundred and twenty eight gadyanas. [46]

Sanskrit literature received a great impetus under the inspiring services of Vidyaranya. [47] Sayanacharya wrote an exhaustive commentary on the Vedas and Brahmanas which served as an eye opener to the great Vedic literature and it was the fortune of Bukka I who ruled Vijayanagara and extended the kingdom after Harihara in the middle of the AD fourteenth century to have this great work of Sayana dedicated to him. [48] There is scarcely a branch of learning considered by Hindus as important to which Vidyaranya or the scholars who gathered round him did not make valuable contributions and it is to his commentaries that the modern world owes its knowledge of the traditional meaning of the oldest of the sacred books, the Rigveda. With the advent of Vidyaranya, Sringeri became a state with in a state, and its guru a rajaguru with a royal position, titles and honours and the regalia of the state multiplied, agraharas, temples and endowments and worships

created a profound impression.[49] Instead of remaining a calm centre of learning, contemplations and penance it became a state with officers to collect revenue and manage its own affairs.[50]

Harihara II gave dattis (gifts) at Sringeri which was a kind of university town in those days and made nearly sixteen gifts to agraharas and holy places. [51] As he was very liberal towards educational institutions and the learned he won the well deserved title *"Karnataka Vidyavilasa"*. [52] In the Matha at Sringeri copy of an inscription of Harihara II dated saka 1316 found in a kadita (AD 1394) kannada language. [53] The present record registers the grant of some lands under the orders of Harihara II, king of Vijayanagara to certain brahmanas named Narayana Vajapeyi, Narahari Somayaji and Panduranga Dikshita. [54] The object of the grant has been stated to be to reward the above brahmanas for having brought out commentaries on the four Vedas in the name of the king. [55] The word Pravartisuva means to set in motion or action to carry on, to perform as a business etc. [56] It is difficult to determine what part the three scholars named above took in the composition of the commentaries on the four Vedas attributed to Sayanacharya, whether they helped him in interpreting certain difficult passages of the Vedas or whether they actually edited certain parts of the commentaries it is not easy to say now. [57] Sayana heads the list of commentators in so far as every major work in the vast literary of the Vedas, was for the first time given a masterly exposition by him and his protages. [58] Among the services rendered in the field of Vedic literature Vijayanagara state ranks highest and it gave to consolidation of Vedic learning, [59] but for Sayana, the world would be ignorant of the traditional meaning of the Vedic words of revelation. [60]

Kannada had its share in the patronage of the Vijayanagara kings specially during the reign of the kings of Sangama Dynasty. In the time of Harihara I Nagaraja, a Jaina poet wrote a Champu Kavya named *Punyasraya Champu* in kannada illustrating some moral principles with the stories of the lives of the puranic personages.[61] Bhima Kavi, a poet in the court of Bukka I wrote *Basava Purana*.[62]

The author of *Darmanatha Purana,* Madura received high sounding titles like Madura Madava, Sarasakavi, Rasala Vasantha, Vishwa Vidya Samudaya from Harihara II, son of Bukka I. [63] Keshava Varni's Vyakhyana on *Gommata Sara* and Amitagatis *Shravakachara,* Mangarasa's *Khagendramani Darpana,* Abhinava Shruthamuni's Vyakhayana on Mallisena's *Chittavallabha* received encouragement from Harihara II. [64] For this reason probably he has been hailed in one of the inscription of AD 1386 as *KarNataka Vidyavilasa.* [65] Deeparaja a son of the brother of Harihara II, was a great kannada literate, adorned the court of Praudadevaraya (Devaraya II) and he made a free translation of first ten parvas of Mahabharata, which is highly praised and very popular in Karnataka. [66]

Kannada literature received great importance during the time of Devaraya II.[67] Because of his love for learning poets and scholars from different corners of the country thronged into the capital to exhibit their scholarship and talent. [68] The scholars and poets who adorned the court of Praudadeva included Gangadhara the author of *Gangadasa Pratapa Vilasa,* Mahalinga Deva, the author of *Ekottara Shatstala, Shatstala Viveka,* Lakkanna Dandesha the author of *Shivatatva Chintamani*, Kallumatada Prabhudeva the author of *Lingaleela Vilasa Charite,* Girendra who wrote a treatise on Jakkanaryas *Ekttora Shatastala,* Nagadeva, the author of *Karastala Nagalingatripadi*, Gurubasava the author of *ShivaYogangabhushana,* Maggiya Mayideva, the author of *Anubhava Sutra,* Chatura Kallinatha who wrote *Sangeeta Kalanidi,* a treatise on Shanjradeva's *Sangeeta Ratnakara.* [69]

To what extent the Vijayanagara kings could condescend to honour men of letters is seen in the case of Krishnadevaraya who lifted on his own shoulders poet Peddanna's palanquin and adorned with his own hands the poets ankle with a *Kavigandapendera.* [70] Himself being a literary man Krishnadevaraya helped even institutions of education. [71] In his *Amuktamalyada* he says "The expenditure of money which is utilized in buying elephants, and horses, in feeding them, in maintaining soldiers, in the worship of gods and brahmanas and ones own enjoyment

can never be called expenditure".[72] The kings that reigned before Krishnadevaraya the great also gave donations liberally for educational purposes.[73] A Badami inscription of saka 1261 (c. AD 1339) mentions Harihara I's gifts to two thousand brahmanas.[74] Likewise the younger brother of the king ordered the gifts of agraharas.[75] He also gave gifts to brahmanas at Gokarna.[76] Literary persons came to the court in order to establish their superiority; learned discussions, therefore, were quite common in courts.[77] In the court of king Bukka I, a dispute took place between Vidyaranya and Akshobhyathirtha with Vedanta Desika as the arbitrator in AD 1371.[78] Bukka I encouraged men of learning and educational institutions.[79] Achyutaraya the successor of Krishnadevaraya was very generous in educational matters.[80] He established in AD 1539 a kind of bank for the benefit of brahmanas called *Anand Nidhi*.[81] Two verses celebrating this event are recorded in several places at Hampi and Kamalapur.[82] The Vijayanagara kings weighed themselves against pearls to be distributed among brahmanas at the time of *Tula Purushadana*.[83] At the time of this ceremony four brahmanas, versed severally in the four Vedas should be posted at four quarters.[84]

To immortalise their names in the history, the kings encouraged the poets to dedicate their works in their names.[85] When the poets dedicated their works it enabled them to cherish their ambition of having their name stand for ever, the kings in turn, honoured the poets with huge gifts and grants of agraharas etc.,[86] Thus the tradition rewarded both the recipient and the poet.

Gifts to brahmanas who were learned, of pious disposition were still vogue.[87] Learning indeed was held in such high esteem that grants to those pursuing learning was common as before.[88] The incentive to leading a pious life offered by the noble kings were indeed most commendable. Ample provisions were made for the regular recitation of Puranas, Epics, Hymns etc, and Vedic scholars were given special donations and scholarships to keep the torch of ancient culture burning and for proceeding with their Adhyapanas.[89]

Great royal patronage was extended to arts and crafts, to dance, drama and music. [90] Reference to *Kulakavi* or poet laureate of the dynasty is found in inscriptions. [91] In one inscription we have the name of Van Sathagopa of Ahobala Matha as *Kavitarkika Kanthirava.* [92] He was the Kulakavi. [93] This Kanthirava is mentioned in an inscription of Harihara I. [94] There were other learned men also like Sayana, Vidyaranya, Madhava Mantrin. [95] The Kapalur copper plate grant No. fifteen (15) (S. 1258)(AD 1336-37) speakes about the grant of an agrahara by Harihar I naming it as Hariharapuram to a brahman named Ananta Surya, son of Sanku Keshava of the Visvamithra Gotra and the Asvalayana Sutra. [96] The verse thirty, thirty one, thirty two speak that the recipient was a well versed scholar in the Veda, Vedanta and the Agama, [97] who observed faithfully the tenets of shruti and Smriti; who was deserving of such gifts; who was outstanding among brahmins and who was a pious humble soul. [98]

A copper plate grant recording the gift of the village Heddase naming it as Sangamapura after his father by prince Marappa, younger brother of Vijayanagara king Harihara I in saka 1268 (AD 1346) in the possession of Mallarappa Patel of the village Hejji in the Hobali of Chandragutti speak about the recepient brahmins as proficient in six duties or karmas like yajna (sacrifices) yajana (officiating at sacrifices as a priest) adhyana (study of Vedas) adhyapana (teaching of Vedas) dana (making gifts) pratigraha (receiving gifts) and well versed in six angas (six angas of Vedas) like Siksha (phonetics) Vyakarana (grammer) Chhandas (prosody) Nirukta (etymology) Jyotisha (Astronomy) Kalpa (ritual) and possessed the knowledge of six kinds of Logic or six Tarkas (systems of philosophy) like Sankhya, Yoga, Nyaya, Vaiseshika, Mimamsa and Vedanta, knower of different svaras (Shadja) like Nighada, Rishadha, Gandhara, Shadja, Madhyana, Daivata, Panchama, demolishers of Buddha and Jaina religions, proficient in six languages like Sanskrit, kannada, telugu, tamil, malayala, areya (marati) or Sanskrit with five kinds of Prakrit: Saurasuri, Prachya, Avanti, Magadhi, Maharashtra, walking in six righteous paths (six Adhvas) like Varnadhva (path of letters) Padadhva (path of words) Mantradhva (path of

Mantras) Tattvadhva (path of true knowledge) Bhuvanadhva (path of wordly conduct) Samskaradhva (path of Samskaras) destroyers of six enemies (six vairis) like Karuna (passion) Krodha (anger) Lobha (greed) Moha (infactuation) Mada (pride) Matsarya (envy) devoted to the six syllabled name of Shiva (Om nama sivaya) and to the study of the knowledge of soul free from six defects like Shaka (grief) Moha (infactuation) Jara (old age) Mritya (death) Kshud (hunger) Pipase (thrust) deeply versed in history, Smritis, Kavyas, dramas, folklore and poetics, proficient in morals, knower of Agamas, ever truthful, righteous, relievers of the sufferings of those who seek shelter, filled with compassion engaged in doing good to the world possessed of noble qualities, respected by all and ever liberal.[99]

Bukka I was a great patron of letters.[100] In conformity with the principles of rajadharma, he assumed the role of the regulator of the varnashramadharma and had himself proclaimed as *Vedamargapratisthapaka* or the establisher of the path of the Vedas.[101] Bukka gathered together all the scholars learned in Vedic literature and having placed them under his kulaguru Madhavacharya Vidyaranya and his famous brother Sayanacharya commanded them to compose fresh commentaries and expound the meaning of the Vedas.[102] This gave an impetus to learning and initiated a period of renaissance.[103] At the time of his succession, Bukka was not only a patron of Sanskrit literature but he patronised telugu poets also.[104] In a record of AD 1344 we see him granting a village to one Nachana Soma, a great poet and linguist. He has been identified with the great telugu poet Nachana Soma.[105] He is spoken of as a poet in eight languages.[106] His reverence for great teachers and authors like Vidyaranya, Chaunda Madhava, Kriyasakti, his kulaguru and probably others shows that he and his brothers realized the importance of learning.[107] It was at Bukka's instance that Madhavacharya (Vidyaranya) is said to have written the *Vedabhashya* (Vedanta Prakasika), the introduction according to the colaphon, by Sayanacharya.[108] Two records of Bukka I were copied - one at Sringeri and the other one at Balehalli, Narasimharajapura Sub-Taluk. The former engraved on a

stone lying to the north of the Ganapathi Vagisvari temple at Sringeri dated in AD 1356 open with a verse in praise of Vidhyatirtha as the lord of ascetics surpassing the Sun by his ability to remove both the internal and external darkness of men of lands of the revenue value of three hundred gadyanas in order to provide for ever for the servants of the matha and for the biksha (food) of the ascetics. [109] From the Kudupu stone inscription October 25, AD 1375 we come across the information regarding Bukka I's grant of land to enable ceremonial feeding of brahmins (the caste of priest teachers) and daily offerings to lord Vidyasankara. [110]

Harihara II was a firm adherent of the Ithihasas, Puranas and Dharmasastras and a devoted maintainer of the four castes and religious orders made a grant of land in the saka year 1301 corresponding to the cyclic year siddartha (AD 1379) with the permission of the guru kriyasaktimurti. The king divided the district of Gadag (Kratupura) comprising sixty six villages into three equal shares and retaining one share as the kings portion and giving the second share for the gods Tryambakesha and Viranarayana of Gadag, bestowed the third share consisting of twenty two villages as an agrahara on a number of learned brahmanas of various sakhas Gotras and sutras. Then follows the details of the donees and their shares and the grant close with the signature of the king Sri Virupaksha engraved in Kannada characters.[111]

A inscription from Chitradurga District (Davangeri Taluk dated AD 1382) gives information about the grant made by the king to Linga, son of Ramadeva a learned in the Sastras and Vedas, of great of powers. [112]

Ghattada Halli copper plate record speakes about the grant of village by King Harihara II in the Salivahana Saka year 1308 (AD 1386) the village Ghattada Halli in Sigenadu renaming it as Sarvajna Sri Harihara Maharajapura including the eight Rights of property, enjoyment free from all imposts to last for as long as Moon and Stars endure, after making the aforesaid village as Sarvamanya agrahara to the learned brahmanas of various Gotras and sutras, who were well versed in Vedas

and Sciences, in Arts, engaged in six duties (*Adyayana, Adhyapana, Yajana, Yajna, Dana, Parigraha)* who were appeased and contented to be enjoyed in succession of their sons and grandsons. [113]

Harihara II made a grant of Sankaripura in the Harihara Sima in the Uchangi Venthe under the Kotur Chavadi belonging to Vijayanagara - to Lingarasa, son of Ramadevaraja, for the continual recitation of the Vedas and Sastras in the temple of Hariharesvara. Also the property assigned from former times for the brahmana management and the two shares out of the sixty shares of these brahmanas allotted for recitation of the Vedas. [114]

As already referred to AD 1386 copper plate record of king Harihara II tells about the grant made to three scholars who helped Sayana in the composition of the Vedic commentaries speaks more about the kings patronage to education. [115] The date of the record is, however not above suspecion, since it refers to Vidyaranya as living after the date on which he appears to have died. [116]

The Bacahalli plates of Harihara II AD 1377 also mention two scholars who were promoters of the commentaries on Vedas. [117] Since the scholars are said to have been promoters of the commentaries when Sayana wrote them at the bidding of Bukka and since the scholars were honoured by Harihara, it is possible that Sayana was assisted by a group of scholars in his work, though there is no direct evidence to show that the different portions of the Veda Bhashya were written by different scholars under his general editorship. [118]

According to one copper plate inscription dated AD 1387 Harihara II granted land to the Sringeri Matha and divided the land into one hundred vrittis of five pagodas each and distributed them to four temples viz Sri Vidyashankara, Sri Bharati Ramanatha, Sri Vidya Vishvesvara and Sri Janardhana Temples and the rest among one hundred six learned brahmanas in Sringeri. [119] Hariharapura grant of king Harihara II dated saka 1315 (C.AD 1393) in possession of Basavanna Gowda

Patel of the village Kaddihalli in the hobali of Devasamudra received through Gopalayya speaks of a learned brahman named Mayi Bhatta , son of Trivikrama of Bhardvaja Gotra and Rik Sakha, well versed in all the Agamas and rules of conduct engaged in six fold duties of a brahman, skilled in the study of astrology and the interpretation of omens, as wise as Brihaspati learned in the Vedas and Vedangas. [120]

A Sanskrit record in Nagari engraved on a set of three copper plates refer to the rule of Harihara II, the Vijayanagara king and registers the grant of a village Tavanidhi (Tavanandi) renamed Hariharapura, along with the hamlets in Narasimhapura Sime to Madhavadhavari, son of Keshava of Kallamalige belonging to Atreya Gotra, Apastambha Sutra and Yajus Sakha. [121] Another inscription in Sanskrit and kannada engraved on a set of three copper plates in Nagari characters records gift of the villages Kadaberu, Hirekadalur and Maidanahalli renamed Hariharapura by the King Harihara II to the brahmanas of that place which was converted into an agrahara. [122] Inscription No. 256 Hemmige, copper plate record found in the village speak about Harihara II as a donee of sixteen grants and liberal patron of learned. [123] On the twelfth day while God Hari awakes (Uttanadvadasi) in the month of kartika in the year Isvara of the saka year reckoned by treasure, the Moon, the fire and the Moon that is 1319 (C AD 1377) the illustrious and magnanimous Harihara Maharaya, the best of kings made a grant of the well known village of Hemmige belonging to Tapur Sthala, in the Peravuru Sime, of the illustrious Hoysala kingdom, which is situated on the bank of the river Kaveri which is just in front of Paschimavahini, which is beautiful being situated in between Panchakrosa (Tirumakudlu Narasipura) and Talakadu alias Gajaranya Kshetra which is surrounded by small villages which is renamed as Harihararajendrapura, exempted from all taxes, whose fourfold boundaries with the treasures on surface or under ground minerals etc., the eight kind of enjoyment and others, various yields (fruits) tank and trees, to Varada Bhatta, foremost among the wise, born of Atreya Gotra and Apastamba Sutra, an excellent among the Yajushas, an embodiment of purity, possessor of a very high degree of proficiency in Pada and Vakhya (Grammar and

Mimamsa) capable and competent in benevolence, the knower of the supreme truth, whose speech is pleasant and truthful, who is the son of the excellent Alala-Diskhita, who resides at Sarvanja Hiri Madhavapura in the presence of god Virupaksha, on the bank of river Thungabhadra to be enjoyed by the sons, grandsons and their sons and their successors for as big as Moon and Stars endure, by pouring libation water, with fee, with joy. [124]

In the period of Kampa II the brahmins were endowed with all titles and honoured with great agraharas, made Vijayanagara as the seat of all learning. [125] Kampa II granted to all the brahmanas of Devalapura, which is Kilurugali in Kolalanad, the agrahara made by Avasarada Ankappa, all lands and Rights formerly pertaining to the agrahara and confirmed the shares formed by Avasarada Ankappa for brahmanas of various Gotras, with extra shares for the Purana brahmana, the servants. [126]

Devaraya I, a great victor in the battle and slayer of his enemies, at the time of his coronation, having distinguished a village with his own name presented it to some chief brahmanas celebrated throughout the world for their learning, having forms like duties, versed in the Vedas and Sastras, devoted to the performance of the six great rites, having overcome their passions, and continually praising in their minds. [127] The Handiganakeri copper plate inscription in Nagari character engraved on a set of three copper plates in Sanskrit and kannada records a grant of village Handiganakeri as a *Pattada Agrahara*, renamed Devarayapura is said to have been divided into thirty two vrittis and after granting one vritti to Gods Ramachandra and Sambu, the remaining vrittis were distributed among brahmanas of several Gotras and sutras. The record is dated saka 1328 vyasa, Karttika, Ba 10 friday regularly corresponding to 5th November, AD 1406. [128] The recipients were well versed in Vedas and engaged in the six duties, that is - *Adhyayana, Adhyapana, Yajna, Yajana, Dana And Pratigraha*, devoted to the Vedas and who have overcome passions. [129] The detailed description of the inscription reads as follows "Be it well, on friday, the tenth day of the dark fortnight of Karttika, in the year vyasa, of the victorious

and increasing Salivahana saka year 1328, Uttarabhadrapada, Priti Yoga and Bava Karana in such an auspicious time the illustrious king of kings, supreme among kings, Virapratapa king Devaraya, at the time of his coronation creating thirty two vrittis in the agrahara named after him as Prathapadevarayapura granted at Bhaskara Kshetra on the bank of the Thungabhadra at Hemakuta, in the presence of God Virupaksha, to the brahmanas well versed in Vedas and sciences by pouring libation water with fee of gold to last for as long as the Moon and Sun endure. The names of those donees are written here under, one vritti to (God) Ramachandra, the village Gods and the mulasthana God Sambhu in that village; one vritti in the share of a lake (?) (*Hradasya Bhoga*) is of Hampanacharya, son of Vishnu Bhatta of Harita Gotra and Yajus saka, one vritti is of Sarasvati Bhatta, son of Somanatha Bhatta of JamadagnyaVatsa Gotra and Rik Sakha; one vritti is of Krishna Bhatta, son of Appadeva Bhatta of Visvamithra Gotra and Rik Sakha; one vritti is of Chandi Bhatta, son of Madhava Bhatta of Vaishanasa Gotra and Yajus Sakha; one vritti is of Vishnu Bhatta son of Nagadeva Bhatta of Atreya Gotra and Rik Sakha; one vritti is of Nanjinatha, son of Lakshmidhara Bhatta of Atreya Gotra and Rik Sakha; one vritti is of Srirama Bhatta, son of Ankanatha Bhatta of Gautama Gotra and Rik Sakha; one vritti is of Nagadeva Bhatta, son of Channi Bhatta of Bharadvaja Gotra and Kanva sakha; one vritti is of Virupaksha Bhatta, son of Peddi Bhatta of Kashyapa Gotra and Rik Sakha; one vritti is of Mallinatha, son of Vishnu Bhatta of Harita Gotra and Yajus Sakha; one vritti is of Vishnu Bhatta, son of Kommanopadhyaya of Atreya Gotra and Sama sakha; one vritti is of Krishna Bhatta, son of Mailara Bhatta of Vasistha Gotra and Rik Sakha; one vritti is of Gangadhara Bhatta, son of Naganna Bhatta of Vasishta Gotra and Rik Sakha; one vritti is of Mayi Bhatta, son of Mayi Bhatta of Kashyapa Gotra and Kanva sakha; one vritti is of Kanta Bhatta, son of Devanna Bhatta of Atreya Gotra and Rik Sakha; one vritti is of Allala Bhatta son of Nagadeva Bhatta of Mannabhargava Gotra and Rik Sakha; one vritti is of Chaudi Bhatta, son of Kankanna Bhatta of Vasishta Gotra and Rik Sakha; one vritti is of Nrisimha Bhatta, son of Visvesvara Bhatta of Vasishta Gotra and soma sakha; one vritti is of Hampanna Bhatta, son of Nagadeva Bhatta, of Harita Gotra and Rik

Sakha ; one vritti is of Narayana Bhatta, son of Somanatha Bhatta of Bharadvaja Gotra and Rik Sakha; one vritti is of Mayi Dikshita, son of Srirama Bhatta of Atreya Gotra and Rik Sakha; one vritti is of Singupadhyaya, son of Somanatha Bhatta, reciter of Puranas (pauranakha) of JamadagnyaVatsa Gotra and Rik Sakha; one vritti is of Malli Bhatta, son of Anantha Kremita of vaishtha Gotra and Yajus Sakha; one vritti is of Kechari Upadhyaya, son of Kechari Bhatta of Sunga Bhargava Gotra and Rik Sakha; one vritti is of Appadeva Bhatta, son of Chandra Dikshita of Vasishta Gotra and Rik Sakha; one vritti is of Malli Bhatta, son of Vishnu Bhatta of JamadagnyaVatsa Gotra and Rik Sakha; one vritti is of Appadeva Bhatta, son of Lakshmidhara Bhatta of JamadagnyaVatsa Gotra and Rik Sakha; one vritti is of Devanna Bhatta, son of Immadi Jothisha of Atreya Gotra and Rik Sakha; one vritti is of Gopalava, son of Kommannava of Kaundinya Gotra and Yajus Sakha; one vritti is of Nagadeva Bhatta, son of Dvedi Nagadeva of Kasyapa Gotra and Rik Sakha; one vritti is of Vedamarga Bhatta, son of Chenni Bhatta of Vasishta Gotra and Rik Sakha; one Vritti is of Bhanu Bhatta, son of Lakshmidhara Bhatta of Vishnu Vriddha Gotra and Rik Sakha. These brahmins of newly formed Devarayapura, each one of whom is known for his oration is pleasant and eulegised. [130]

The Dandapalli record of saka 1332 (C.AD 1410) in the reign of the Vijayanagara king Vijaya Bhupathi registers the kings gift of a village, newly founded by him and named Kriyasaktipura in the Dandapalli Sthala in the Hulinadu situated in the Malavagila Rajya to a scholar named Krishna Pandita. [131] The grant mentions Kriyasakti Desika as the spiritual teacher of the king. [132] The donee Krishna Pandita was the son of Singanarya of the YajurVeda and Bharadvaja Gotra and his younger brother was Annadata, in company with whom he served the king Vijayabhupathi faithfully. [133] The donee excavated a tank in the village and granted vrittis to fifty four brahmins of various Gotras and Sakhas.[134]

In a record dated in AD 1425 in his son Devaraya's reign he is spoken of as a heroic king and as a rising Sun to the lotus, the heart of the Goddess of learning.[135] In an epigraph assigned to AD 1437 which falls in the reign of Devaraya II the

latters name is twice mentioned as Vijaya Vidya Devaraya that is, Devaraya, and the son of Vijaya Vidyaraya (Bukka II). [136] The term Vidya is significant as confirming Vijayaraya's love for learning. [137] This statement is also contained in the Harihara copper plates of Devaraya II dated in AD 1426. [138] In these plates Vijayaraya is praised as a great patron of letters and as a scholar. It is said that he wiped out the tears of scholars caused by the death of Bhoja. [139] In another copper plate grant of Devaraya II dated AD 1432 Vijaya Bhupathi (Bukka II) is dubbed 'the learned' while in a third grant dated in the same year (AD 1432) it is mentioned that he gave the learned happiness at his court. His learning was such that people looked upon him as *'Bhoja Reborn'*. [140] Inspite of the heavy task of administering a vast empire and the large scale conquest he had launched, Devaraya II had the time and scholarly enthusiasm to attract renowned men of learning to his court. The cultural aspect of life was not neglected by him; scholarship and merit were recognised and rewarded in whomsoever they were found. [141] He was either himself learned or proved himself a patron of learning.[142] His reign is a remarkable period for the progress of Kannada, Telugu, Sanskrit and to some extent Tamil literature and no less poets than Kumaravyasa, Srinatha, Chamarasa, Dindima Bhatta, Jakkanna were the jewels of learning at his Court.[143]

The reign of Devaraya II is one of the brightest in the literary history of kannada.[144] He besides being himself a good scholar was a patron of scholars in different languages. [145] His patronage to learning attracted to his court literary men from other countries.[146] Srinatha, the famous telugu poet who paid a visit to his court was honoured with *Kanakabhisheka* (bathed with gold coins), the conventional way in which eminent poets were honoured by kings in olden days in India. [147]

The important mathas of Devaraya II's time Sringeri and Udupi which enjoyed the status of semi sovereign states. They had royal patronage and thrived on the grants made by kings local bodies and private persons. Devaraya II granted the Sringeri Matha the village of Manjugani in Honnavara Kingdom and the village of Kelagundani and Kaigai in Goa Kingdom. [148] The Mathas were spiritual centres

and taught Sanskrit and Vedas to the pupils. They were generally exempted from royal customs and taxes. They were autonomous bodies which contributed much to advance the religious and spiritual life of the people and spread learning.[149] Thus in AD 1443 during Devaraya II's reign, an endowment was made in favour of Narayana Bhatta of Gujjadi, son of Keshava by Adhikari Sannu Nayaru in conjunction with the pontiff Sureshvara Sripada and the people of the Bailur region for the exposition of the Puranas every day in the temple of Madakeshwara and also in the matha of the said teacher thirty days in the month of sone [150] An inscription dated AD 1432 records the Vedapata or teaching of the Vedas were being conducted in the temple of Ariyakeri in Barakururajya.[151]

Devaraya renewed the Vedaparayanam or recitation of the Vedas in the devine presence of Sri. Venkateshwara at Tirumalai on the request of Tirukkalikundridasar Alagappiranar, one of the trustees of the Tirumalai Temple.[152] The temples and mathas were centres of learning and local welfare institutions which safeguarded the interest of the people.

Records of the period speak about his patronage to learning and literature. The stone slab set up on the bank of tank near the Mariamman Temple (Tachchambadi) records the provision made for reading the Puranas in the matha constructed by Suryabhattar.[153] The copper plate inscription dated saka 1346 (C. AD 1424) in the reign of the Vijayanagara king Praudha Devaraya Maharaya (Devaraya II) registers the gift of the village of Kalluru, renamed Praudharayapuram to the east of the Pinakini river to a Vedic scholar, named Nrisimharayadhya of the Vasishta Gotra and Asvalayana Sutra. [154]

During Devaraya II's time his brother SRigiribhupala while ruling his province from Maretakapuri gave in AD 1424 the newly formed village of Nipalataka alias Vijayarayapuram in modern Kadapperi, North Arcot district to a brahmin named Sampat Kumara Pandita who was well versed in the science of Ayurveda. This learned brahmin divided the village into fifty six shares, gave two of the shares to

the local temple, one share for feeding brahmins, while he retained twenty two shares for his own use. The remaining shares were bestowed by him on his brothers, relatives and learned men. [155]

A copper plate of Devaraya II in the saka year 1348 from Tumkuru, Pavagada Taluk, Pavagada in Sanskrit and telugu Nandinagari (C. AD 1426) records a royal gift of a village probably named Banicheru renamed Devarayapuram, in Marjavada Sthala in Penugondarajyya, as sarvamanya to Dochadhvarin, who, in turn distributed the same to several brahmanas belonging to different Gotras and Charanas. [156] A record of Devaraya II dated saka 1348 (C. AD 1426) records the building of a chaityalaya to Parsvanatha in the Pansuperi street.[157]

A record discovered at Ayal (Arcot north district. Walajapet taluk) records a grant of the village of Devarayapuram as an agraharam by the sovereign Devaraya II in Saka 1349 (AD 1427) on his house hold priest Narasimhacharya, the latter divides his village into shares between himself and eight other brahmanas. [158] The record of Saka 1350 speak (Pant Mailara) about the donee Singaraya as one of the five important disciples (C. AD 1428) of Yamunacharya (Alavandar) and was an authority in the exposition of the Ramayana.[159] The members of this family are better known by the title Tatacharya.[160]

An ornament to the benevolent, highly magnanimous and versed in the secrets of the path of Righteousness, the great king Devaraya in the Saka year counted by Moon, arrows, fire and Moon (S.1351) in the year Saumya, in the pure month bhadrapaḍa, in the 15_{th} lunar day,(C. AD 1430) on Monday, on the holy occasion of the lunar eclipse, on the holy bank of the Tungabhadra and in the presence of Virupaksha, gave away with pouring of water, the famous village Cholisattipalli situated in the renouned Tumbekallusthala, Raddadesa and Penugundapuri kingdom making it an agrahara named Tryambakapura to the assemblage of brahmins, endowed with Righteous qualities and having reached the other shore of the ocean of grammer, Mimamsa and Logic. The names of the pure souled brahmins who

hold the vrittis in this Tryambakapura are written here along with their Gotras and Sakhas [161] - "To Nrihari Bhatta, son of Ramachandra of Vadhula Gotra and Yajur Veda two vrittis; to Singana, son of Narahari of Atreya Gotra and Rigveda; one vritti; to Malana, son of Savanarya of Bharadvaja Gotra and Rigveda; one vritti; to Janapa, son of Cholaparya of Harita Gotra and Rigveda, one vritti; to Narana, son of Virana of Agastya Gotra and Rigveda, one vritti; to Basavana, son of Devana, of Vishwamitra Gotra amd Rigveda, one vritti; to Narahari and Singana, sons of Putana of Badarayana Gotra and Rigveda, two vrittis; to Lakhana, son of Mangana of kaushik Gotra and Rigveda one vritti. [162]

Devaraya II granted the village Kannenahalli, near Devabatta situated to the south of Hagaharya in Hagaharya Sthala of the Rayadurga Kingdom , giving it another name Pratapadevarajendrapura to Lakshmidhararya, the knower of the purport of the Veda, Vedanta and all sciences, proficient in Grammar, Logic and philosophy etc. The donee formed the village into one hundred and sixty vrittis or shares retained thirty for himself and bestowed the remaining on learned brahmins.[163] This is an instance of a single person being the donee, who in his turn distributed shares to other persons. [164]

Learned and excellent among the kings, on the twelfth day of the bRight fortnight of Karttika, in the year sadharana, of the Saka year, reckoned by the chronogram Ramaloka, that is 1352 (C. AD 1430) during the auspicious weekday, constellation and Yoga, in the presence of God Virupaksha, on the bank of the river Tungabhadra at Pampakshetra, situated in the region of the Hemakutachala being accompanied by the priest surrounded by the minister, having made a great gift of Ratnadhenu....... With fee....... the preceptor....... brahmanas etc.......with respect.......[165]

As a supplement to that grant, an excellent agrahara, free of imposts and with four boundaries is to be given to the persons engaged in meritorious actions and who are well versed in science, art and Vedic lore. [166] There is a village Chandigala

by name in the excellent Menapuramagani or Terinada-Venthe, in the country of ...... Pattana which is beautiful, consisting of tanks, gardens and channels, adorned with brahmanas, free from all troubles and endowed with all the rights.[167] The king Devaraya having renamed it as Pratapadevarayapura after his name, granted the same by pouring of libation water with the fee of gold to last as long as Moon and Sun endure.[168] May Devaraya, the excellent king who thus granted and caused the copper plate to be written for the sake of pleasure of the god live long, the vritti holders who are accomplished in Vedas, sciences and arts will be written here according to the order of the number of vrittis following Gotra, sutra and fathers Right (pitri svasthya)[169] - "The learned preceptor Nanjinatha Yajua, son of Naga Dikshita of Gautama and Yajus, is the lord of three vrittis; Krishna Bhatta foremost among scholars, son of Madhavarya of Jamadgnyavatsa Gotra and Yajus, is the possessor of one vritti, the scholar, illustrious Tarkika Bhatta, son of Kampanarya of Harita and Yajus is the master of one vritti; learned Sankara Bhatta, son of the scholar Lakshmidhara, of vasishta and Bahrik, is the owner of one vritti; the illustrious Pampari Bhatta, son of Murari Bhatta of vasishta and of Rigveda, is the master of one vritti, the wise Visvanatha Bhatta, son of Murari Bhatta of Vasishta Gotra and Rigveda, enjoys one vritti; the sacrificer Nagadeva Bhatta, son of .... of Kashyapa Gotra and of Bahrik, is the possessor of one vritti; the wise Kaundi Bhatta, best of the brahmanas son of the scholar Nagadeva, of Atriya and Bahrik is the possessor of one vritti in the village; the scholar Singeri Bhatta son of the learned Harihara of Srivatsa and of Yajus, is the obtainer of one vritti, the illustrious Odeyaparadhya, son of Krishna Bhattaradhya of Kashyapa and Yajus, is the possessor of one vritti; the learned sacrificer Sankara, son of sacrificer Keshavaraya of Gautama and Yajus, enjoys here in one vritti, the great scholar Kaudi Bhatta, son of the learned Kesava Bhatta of Bharadvaja and who is the student of Rik, is himself the master of one vritti, Sitapathibhatta, son of the learned Allala Bhatta, of Mudgala and Yajurveda, is the Lord of one vritti; Panchagni Disksshita, son of the sacrificer Devana of Agastya and Yajurveda, is the possessor of one vritti; Brahma Diskshita son of Narana Yajva of Bharadvaja and Yajurveda, is the possessor of

one vritti; Srirama, son of Mahabharatapathi (who recites Mahabharata) of Kaundinya and who is the possessor of one vritti; Visvanatha Tripadi, son of Devaratripadi, of Bharadvaja and Samaveda, enjoys one vritti; Vishnu Bhatta, the best of the brahmanas, son of TriVikrama Bhatta, of Bharadvaja and Sama Saka, is the possessor of one vritti; Timmarenatha Bhatta, son of Bhanu Bhatta, of Atreya and Samaveda, is the possessor of one vritti; the scholar Narana Bhatta, son of Vamadeva Bhata, of Bharadvaja and YajurVeda, is the lord of one vritti; Atirata Mahayaji, son of Vasudevesa Yajva of Bharadvaja and YajurVeda, enjoys one vritti; Tirumalanatha Bhatta, son of the learned Lakshidhara of kaousika and Sama and Atharva is the possessor of one vritti; Rikhathaka Sarma, son of the illustrious Kesava Bhatta, of Atreya Gotra and Atharva, is the lord of one vritti; Ramesvara Bhatta, son of the learned Sankara Bhatta, of Atreya Gotra and who is the scholar of Sama and Atharva, is the lord of one vritti; Krishna-Bhatta, the best of twice born ones, son of the learned Dharasura (?) of Bharadvaja and who is the scholar of Atharva is himself the possessor of one Vritti; Hastagiri Bhatta, son of the learned Akhandalapuru (?) of Kaundinya and Yajus is always the lord of one vritti; Anantha Bhatta, foremost among learned, son of Devagraha Bhatta, of Srivatsa and Yajus, is the possessor of one vritti; the wise Kalasacharya.......Dikshita, son of the excellent Krishnacharya, of Gautama and Yajus, is the possessor of one vritti with the complaisance of the highly esteemed will be written......the agrahara with the assent.......Mayi Bhatta, the best of brahmanas, son of Mara Dikshitha of Bharadvaja and Yajus is the lord of one virtti; the learned Ahitagnila .... son of Yajnesvara Bhatta of Bharadvaja Gotra and Rik is the possessor of one vritti; the great scholar Hari Bhatta, son of the illustrious Gopala Bhatta, of Bharadvaja and Rik; is the lord of one vritti...., Kramita Bahatta, son of the excellent Manni Bhatta, of Vasishtha and Bahrik, is himself the lord of two vrittis; the wise Hari Bhatta the excellent twice born, son of Venni Bhatta, of Srivatsa Gotra and Rigveda is the master of one vritti; Vishnu Dikshita, son of Mayi Bhatta..... of Kasyapa, enjoys one vritti; Nandinatha Bhatta son of Allala Bhatta, of Kausika and Bahrik, has obtained one vritti; Ramakrishna Bhatta, son of the illustrious Vareda Bhatta, of

vishvamithra and Rik, is the master of one vritti; the great sacrificer Vishvesvara, son of the sacriaficer Devesa, of Bharadvaja and YajurVeda, is the possessor of half vrittis, the twice born Kaundi Bhatta, son of illustrious Kesava Bhatta, of Bharadvaja and Rik, is the possessor of one and half vrittis; of this village; Srirangaraja Bhatta, son of Sri Rama, of Vishnuvriddha and Rik is the lord of one vritti for the sake of accomplishing the provisions for journey. One vritti is established..... with affection....... Of the excellent sacrtifices Visvesvara.......of the illustrious Kesavadeva..... of one who lives in the house .....one vritti is established to enjoy the offerings (?). The illustrious Tarkika Bhatta, son of scholar Hampanavarya of Harita and Yajus is always the lord of three vrittis.[170]

In AD 1433 the desa Samastaru (the general assembly) of Bailuru in Bhatkal Petha of North Kanara made a gift of land for the daily recital of Puranas.[171]

On the twelfth of Friday of the dark fortnight of the month of Margasira, of the year prabhava, in the saka year counted by treasures, seasons, tamas and Moon (1369) (AD 1447), on the auspicious occasion called godvadasi, in the sacred place called Bhaskara Kshetra at the foot of the Hemakuta Hill, in the presence of god Virupaksha, king Devaraya II made a gift of land. [172] While making the great gift called Tulapurusha with the grant of lands called Kalaprasanjana, at the suggestion of brahmanas learned in the Vedas, astrologers and priests, he made a grant in Hosapattana kingdom in Hoysala country, in Arandauvailika Venthe, in Kottangala Sthala, of the villages called Kadasur, Bettadabbidu, Kalloti grama and Ketapalli with three hamlets together with three hundred and forty eitht nishkas, to brahmanas learned in the Vedas. [173] The brahmanas are: Devanarya of Varanase of Vasishtha Gotra, Asvalayana sutra, learned in the Rigveda, deserving scholar (Vidwan) son of Naganavarya, and others belonging to different Gotras and sutras, experts in Vedas and Sastras as also well versed in arts, observing the six duties and noted for mental control and peace; having with pleasure given to them the above villages as a srotriya agrahara gift with fixed nishkas and dakshina with pouring libation water with fee of gold he build a separate agrahara called it Praudhadevarayapura after his

own name bestowed it upon brahmanas together with the Right over the eight kinds of enjoyment such as treasure on the surface or underground, water springs, minerals, ready income, possibilities, imperishables and futures and with the income in the form of gold and tolls, and with beasts roaming at night, with full Rights of possession and free from all imposts. [174] Those who got vrittis are listed below with details about their Gotra, sutra, learning in Vedas and Sastras and their fathers and the number of vrittis each got in order; Devasa Bhatta, of Varanasi, son of Naganarya learned in Rigveda of Vasishta Gotra, possessor of two vrittis; Timma Bhatta, an excellent brahmana, son of Samadhi Hari Bhatta of Visvamitra Gotra, a learned man and follower of Rigveda is lord of five vrittis; Vishnu Bhatta, son of Anantaradhya of Kasyapa Gotra, follower of Rigveda and highly learned man enjoys one vritti; Devare Bhatta, son of Singa Bhatta of Lohita Gotra, follower of Rigveda foremost among dvijas, is lord of four vrittis; Vishnu Bhatta, son of Pandaradhya of Kasyapa Gotra, follower of Rigveda and learned possesses one vritti in the village; Nrihari Bhatta, son of the learned Vishnu Bhatta of Atreya Gotra, follower of Rigveda, enjoys two vrittis; Sirpa Bhatta, son of Rayi Bhatta of Vasishtha Gotra, follower of Rigveda, lord of golden pot, is the lord of two vrittis; Naga Dikshita, son of Devare Dikshita of Bharadvaja Gotra, follower of Rigveda gets two vrittis; Bhaskara Bhatta, son of the learned Madhava Bhatta of Kasyapa Gotra, follower of Rigveda and a learned student of Vedas, is the lord of two vrittis; Madhava Bhatta, learned in Samaveda, is the lord of one vritti; Padmanabha Bhatta, son of Sankare Bhatta of Bharadvaja Gotra and follower of the Rigveda is the lord of one vritti; Gangadhara Bhatta, son of Samdhi Hari Bhatta of Visvamitra Gotra and follower of Rigveda is lord of one vritti; Nanjenatha, son of Gangadhararya of Mannabhargava Gotra and follower of Rigveda, foremost among brahmanas receives two vrittis; the learned Bhairava Bhatta, son of Somanatha, of Agastya Gotra, follower of Rigveda becomes lord of one vritti; Nanjinatha, a good brahmana, son of Lingana Bhatta, of Atreya Gotra, follower of YajurVeda gets two vrittis in the village; Nagaparya son of Nanjinatharya, of jamadjnyaVatsa Gotra, follower of YajurVeda gets one vritti; learned Vallabha Bhatta, son of Kallaparya, of Kasyapa Gotra follower of Rigveda

is the lord of one Vritti; Mayi Bhatta, son of Devare Bhatta of Vasishta Gotra, follower of Rigveda, a good brahmana is the lord of one vritti; the learned Nrisimha Bhatta, son of Bhaskare Bhatta, of Gautama Gotra follower of YajurVeda is the lord of one vritti; Gopinatharya, son of Bhoganopadhya, of Bharadvaja Gotra, follower of Rigveda enjoys one vritti; Pandari Bhatta, son of Vishnu Bhatta, of Srivatsa Gotra, follower of YajurVeda is the lord of two vrittis; Narasimha, son of Nagadikshita, of Bharadvaja Gotra, follower of Rigveda, enjoys two vrittis; Gopinatha a highly learned man, son of Somayaji of Atreya Gotra, follower of Rigveda, is the lord of two vrittis; Somanatha, a good brahmana, son of Nanjinatha, of Vishvamitra Gotra, follower of Rigveda possesses one vritti in the village; Gayi Bhatta, a good brahmana son of learned Tirumala Bhatta, of Bharadvaja Gotra, follower of Rigveda possesses one virtti in the village; Timma Bhata, a highly learned man, son of Ramakrishnarya, of Srivatsa Gotra, follower of Rigveda enjoys two vrittis; learned Hari Bhatta son of Chaudi Bhatta, of Bharadvaja Gotra, follower of Rigveda is the lord of one vritti; Mayi Bhatta, highly learned man, son of Appa Bhatta of Bharadvaja Gotra, follower of Rigveda, enjoys one vritti; Nrisimha the author of the verses in this inscription, son of Vedakesari Bhatta of Kasyapa Gotra follower of YajurVeda possesses one vritti; Sringerisakalacharya, grand son of Varadacharya, employed as a sasanacharya is the lord of two vrittis. [175]

Devaraya III being disposed to perform an act of dharma, having bathed and put on pure and clean garments, surrounded with brahmanas, on the bank of Bhaskara Kshetra, at the foot of Hemakuta Giri, to Adityargya, the author of *Bhasyabhusha* and proficient in all learning, having examined him in a learned assembly in all branches of study, and all the learned men being pleased to that twice born, the King granted in the Rayadurga Kingdom in the Bayapa Hobali, the Nallangi village, whose rekha was two hundred varaha, situated to the east of the Agharahara river giving it the name of Devarayapura, and made it over in the presence of God Chandramauli, and that brahmana blessed the king that he might live for ever. [176]

Damaged copper plate of Virupaksha III available from Kurnool of saka 1388 (AD 1466) seems to register the gift of the village Perakammu (Tula) alias Virupakshpuram situated in Kannadu, a sub division of Panugallu Rajya as a sarvamanya agrahara to Ramayarya, a learned brahmana of the Salankayana Gotra and YajurVeda who in turn seems to have apportioned the land in the gift village to several brahmanas. [177]

The Sujjaluru copper plate record which was in the possession of Talvara Timma records the grant of land to different brahmanas for their scholarship and learning. [178] The record reads as follows "on Tuesday (angira) the tenth day of the bRight fortnight of Pushya, in the year vijaya, of the saka year counted by ritu, randra, guna and vidhu (that is 1396) (C. AD 1474), at the auspicious time of the Makara Sankranthi, the best among the kings, Rajadhiraja, the brilliant Rajaparamesvara, King Virupaksha intent on charity granted to the learned Putti Bhatta, son of the learned Vishnu Bhatta of Bharadvaja Gotra and Bahrik the distinguished scholar, Vasubhattarya, son of Sridhararya of Harita and Yajus, the scholar Nrisimha, son of Chaudi Bhatta of bhardvaja and Rigvada, the distinguished scholar the learned Nrisimha, son of Bithane of Bharadvaja and Bahrik, similarly the distinguished Bhupati Narasanna Bhatta, son of Lakshmanarya of Srivatsa and Bharik, to these and others the fertile village named Alugodu situated on the bank of the Kaveri a srotriya village in Ahobala of Horshanadesa in Svoranadu which was worthy of producing the amount (every year) one thousand eight hundred thirty four varahas and eight panas named amararekha alongwith the village know as Nuggiluru a hamlet (Kalupalli) which produces four hundred and fifty varahas every year and which was already donoted to bramanas as *Sarvamanya*.[179] The best of the kings granted as Sarvamanya with eight kinds of Rights and enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready income and possibilities with its eight boundaries, in the presence of God Chandramauli of the Bhaskara Kshetra on the bank of the

Tungabhadra to the brahmanas to last for as long as Moon and Stars endure, the village along with its hamlet so that the donees may enjoy as they please. [180]

This grant was made by the king at the instance of a brave son to Mahamandaleshwara Haryana. His son was well versed in all branches of knowledge. Another son named Depaya was also known for his munificence and valour. A Moon in pleasing the Gods on earth (brahmanas) the fame of whose valour spread up to the points of compass, Depaya of great fame possessor of similar good qualities requested his Lord King Virupaksha and caused the fertile village to be granted with joy. [181] A detailed description of the vritti holders are as follows "Be it well (Depaya) caused the grant to be made of Alugodu with its hamlet Nuggilur situated in the Trimakuta sthana highly merited holy place equal to the three holy places- Kasi, Prayaga, and Gaya, the real southern Varanasi the abode of Agastyanantha, to the south of the holy linga at the confluence of the river Kaveri and Kapila, which has been described by the great sages as the most meritorious, by the lord of Karnata, the royal elephant king Virupaksha. [182] Krishna Bhatta, best of the brahmanas, of Srivatsa and Bahrik, having obtained the grant from the king, distributed it among forty brahmanas whose Gotra, saka, fathers name and their names in due order are written as follows: "Putti Bhatta, son of Vishnu Bhatta, of Bharadvaja, a student of Rik, enjoys three and one eight of vrittis; Vasudevarya, son of the learned Sridhararya of Harita and Yajus, enjoys three vrittis; the learned Hari Bhatta, son of Chaudi Bhatta of Bharadvaja, student of Rik, is the lord of three vrittis in the village; Narasimha, son of Bithane of Bharadvaja and Rigveda, is the lord of thee vrittis less by one eight Lakshminatharya, son of Lakshma Bhatta of Srivatsa, student of Rik enjoys four vrittis; the learned Narasimharya, son of Devare Bhatta of Jamadagnya and YajurVeda, enjoys one vritti; the well known Mala Bhatta, son of Mayanarya of Vasishtha, student of Rik, enjoys one vritti; Vithaparya, son of Chennaparya of Lohita Vishvamitra and Rigveda, enjoys one vritti; the learned Piryana, son of Appayarya of Bharadvaja, student of Rik, enjoys one vritti; the brahmana named Narasapa, a scholar, son of Kamanarya of Bharadvaja

and Rigveda enjoys one vritti; Devare Bhatta, son of Sridhararya of haritha and Yajus, enjoys one vritti; Sri Rama Bhatta, the brahmana, son of Vishnu Bhatta of Jamadgnya and Rigveda, enjoys one vritti; Somanatharya, son of Keshavarya of Vishnuvriddha and Rigveda, enjoys one vritti; the best among the brahmanas Bhanu Bhatta, son of Singanarya of Harita and Yajusha, enjoys one and half vrittis; the best among the brahmanas the learned Devanaraya, son of Nrishimha of Harita and Yajus, enjoys one vritti; Lakhaparya, son of Kamadevaraya of Bharadvaja and YajurVeda, is the lord of half a vritti; Haryaparya son of Tirumale Bhatta of Bharadvaja and YajurVeda, is the lord of half a vritti; Channaparya, son of Channaparya of Kaundinya, student of Rik, is the lord of half a Vritti.[183]

The number of vrittis in Nuggiluru is written here; Agastyanantha by name, son of Kamadevaraya of Bharadvaja, student of Rik, enjoys one and a half vritti; Mailara Bhatta by name, son of Devarnarya of Harita and Yajus, enjoys one vritti; the learned one well known as Lakhaparya, son of Singanarya of Harita and Yajus, enjoys half a vritti.[184]

The details of vrittis in the wetland portion of the first area of Alugodu; Agastyanantha Yajva, son of Somanatharya, Yajus of Vishvamitra, student of Rik, enjoys one vritti; the well known Mayi Bhatta, son of Malalanatharya of Vasishtha, the student of Rik, enjoys one vritti; the learned, known as Lakshmanarya, son of Kamanarya of Bharadvaja and Yajus Sakha, is the lord of half a vritti; the learned one named Devare Bhatta, son of Jannaparya of Kausika, student of Yajus, enjoys three vrittis; the well known Lakhanarya; son of Nagaparya of Harita student of Yajus, enjoys one vritti; Harirayaparya, the best of the brahmanas, son of Ramanarya of Sandilya, student of Yajus, enjoys one vritti; well known Singanarya, son of Nanjinatharya of Jamadagnya, student of Rik, enjoys half a vritti; wise Narasimharya son of Kesavarya of Jamadagnya and Rigveda, enjoys half a vritti; Lakhapa by name, son of Devapopadhya of Bharadvaja, student of Rik, enjoys half a vritti; Annapopadhya by name, son of Varadopadhya of Bharadvaja and YajurVeda gets half a vritti; Nrisimharya by name, son of Malanarya of Harita and Yajus, is the lord

of one forth vritti; well known scholar Mailari, son of Jannaparya of Harita and Yajus, is the lord of one forth vritti; famous Pandarideva, son of Ramanarya of Kasyapa, student of Rik, enjoys half a vritti; Timmanarya, son of Tirmallarya of Bharadvaja and YajurVeda, is the lord of half a vritti; famous Singanarya, son of Vallaparya of bhardvaja and Yajus Sakha, enjoys one forth vritti; famous Mayavarya, son of Mayi Bhatta of Bharadvaja, a Yajurveda enjoys one forth vritti; the scholar well known as Ranganarya, son of Keshavarya of Harita and Yajus enjoys one forth vritti; the scholar by name Vasudevarya, son of Sirupanarya of Harita and Yajus, enjoys one forth vritti; the scholar well known as Naganarya, son of Appanarya of Jamadagnya, student of Rik enjoys one forth vritti; the scholar Narasimha, an eminent brahmana, son of Madhavanarya of Jamadagnya, student of Rik enjoys one forth vritti; the scholar Somayarya, an eminent brahmana, son of Nrisimharya, of Bharadvaja student of Rik, enjoys one forth vritti; the scholar Sayi Bhatta, an eminent brahmana son Sinpari of Vasishtha, student of Rik, enjoys one forth vritti; well known Nanjaparya, son of Chandaparya of Vasishtha, student of Rik enjoys one forth vritti; well known Sayaparya, son of Nanjaparya of Vasishtha, student of Rik enjoys one forth vritti;, well known Lokhaparya, son of Keshavarya of Vishnuvriddha, student of Rik enjoys one forth vritti; well known Kamaparya, son of Nanjanarya of Manna Bhargava Gotra and Rigveda, enjoys one forth vritti; Haribhattaraya son of Madhava preceeded by Krishna (that is Krishnamadhava) of Atreya, student of Rik, enjoys one forth vritti; famous Alaparya, son of Mayanarya of Putimasha and Rigveda, enjoys one forth vritti; Devare Bhatta, son of Timmanarya of Gautama, student of Yajus, enjoys one forth vritti;, well known Somaparya, son of Achaparya of Gautama and Yajus, enjoys one forth vritti; Vasudeva the accountant, son of Gopanarya of Bharadvaja, student of Rik enjoys three forth vritti, three forth vritti is of Hari Bhatta, son of Allapa of Bharadvaja and Yajus. [185]

Srisailam copper plates contain engraved upon them the grant by Virupaksha III, of the village Sirumala Atukum to Saiva teacher by name Siddha Bikshavritti, more about his patronage to education and learning. [186] A Nagari copper plate grant

of the King Virupaksha in Saka 1389 (C AD 1467) Sarvajit Karttika Sudi, utthana dvadasi records gift of land to two brahmanas, one of whom was a doctor and other a scholar (unnamed) who wrote a work called the *Bhashyabhusha.* It records also the gift of the village Somalapuaram, surnamed Virupakshapuram, to brahmanas in six vrittis at the instance of certain Viranarya. Virupaksha is said to be the son of Prathapa or Praudha Pratapa who is not Devaraya II, but his younger brother and Siddaladevi.[187]

Saluva Narasimharaya was evidently a great Sanskrit scholar.[188] The poem *Ramabhyudayam* which has been attributed to him may or may not be his work; the very fact that it was capable of being attributed to him would seem to indicate that there could be nothing inherently inconsistent in the real author ascribing to him.[189]

The Saragur (Heggadedevana Kote, Chakena Halli, Demasaudra) copper plate grant of Saluva Immadi Narasimha (Narasimha II) speak about the gift of an agrahara to forty brahmins well versed in Mimamsa, Nyaya, the Rigveda, the Yajus, the Sama, the Puranas, the Smritis, the Tantras, and Mantras, observers of rituals and other religious customs, and ceremonies.[190] The gift of an agrahara being recorded on copper plates and being enjoyable as long as Sun and Moon endure reads as follows:- "On Sunday, the seventh of the dark fortnight of Phalguna, in the year Paridhavi, of the saka year (expressed by the chronogram) bhogya – bhagye, that is 1414 (C. AD 1492), on the day of his natal star mula, Vyatipata-Yoga, the king having consented to his request, in Vidyanagri inside the Hiriya Chavadi made a grant of Chakena Halli also called Dema Samudra situated in Makara Venthaya, Chola Samudra or Hobala Maniyur in Honnayana Halli Sthala, the eight powers of enjoyments, including treasures on the surface or underground, water springs, minerals, imperishables, ready income, possibilities and future income within the four boundaries, fee for issuing orders, fines, Right to collect earth, Right to make decision regarding the boundaries, protecting the people from fear, receiving the taxes according to will, Right to plant trees (karu taru), Right to possess the fallow

land and forest (The abode of wild animals), rivers, hills etc; may be enjoyed along with the village. Thus the village has been granted to the brahmanas free of all imposts, according to rules, with fee of gold and pouring of water.[191] The names of the vritti holders are written with their Gotras, sutras etc., one vritti each to Vishnu Temple and Siva Temple. Vithala Deva, son of Dedi (Dwivedi) of Yajurveda and Bharadvaja Gotra receives two vrittis; the learned Nrisimha Dikshsita, son of Manchi Bhatta of Apastambha and Bharadvaja Gotra, receives one vritti; Hari Dikshita, son of Lakkappahitagni of Drahyayana, Samaveda and Kasyapa gets one vritti in the village; Chennakeshavaradhya, son of Devottamaguru of Bharadvaja and YajurVeda receives one vritti; Lakkhappahitagni's, son of Lekhana Dikshita of Kasyapa Gotra, Samaveda and drahyana sutra one vritti; Devapa Dikshita, son of Appanna Yajvi of Bharadvaja Gotra and Bahrik receives one vritti; Ramachandra Yajva, son of Anantha Yajva of Bodhayana, Yajurveda and Vasishtha gets one vritti; Sayana, an Ahitagni, son of Chandra Bhatta, of Kasyapa and Samaveda, receives one vritti; of Bahrik and Kausika, son of the learned Chennakrishna, well known as Krishnaradhya receives one vritti; the learned Janardhana, son of Vainateyarya, by sutra and Gotra a Bharadvaja, of Yaju Sruti receives one vritti; Gangadhara, son of Gopanárya learned in Rigveda, of Kasyapa Gotra gets one vritti in the village; the brahmana known as Nrihari Bhatta, son of Vishnu Bhatta of Rigveda and Vasishtha Gotra gets one vritti in the village; Brahmanya Bhatta, son of Naganarya of Visvamitra Gotra and Rigveda gets one vritti; the famous Nanjanatha Budha, son of Lakkapparya, of Bahrik and Maunabhargava receives one vritti; Timmanarya son of Timmanarya of Jamadagni Gotra and Yajurveda receives one vritti; Charchavallabha, son of Srinivasa Budha, of Harita Gotra and Yajus Sakha gets half a vritti; Yajnesvara Bhatta, son of Nrisimha Yajvi, of Kaundinya Gotra and Yajus Sakha gets one vritti; Vishvanatha son of Dvedi of YajurVeda, learned in Pancha Siddhantha of Bharadvaja Gotra gets one vritti; Siddhanti by name Nagabhatta, son of Nuggabhatta of Vasishtha Gotra, Bahrik receives one vritti; Bhairava son of Sriacharya of Bharadvaja Gotra, Apastamba Sutra and Yajus Sakha gets one vritti; Madhavaraya's son Gopinatha of Gautama Gotra, Bodhayana Sutra

and YajurVeda gets one vritti in the village; Lakhanacharya; son of Visvesvara guru of Samaveda and Atreya Gotra coming from Upendrapura gets one vritti; the learned Sangana, son of Davana of Asvalayana Sutra, Rigveda and Kausika Gotra gets half a vritti in the village; Linganna Bhattarama, son of Manjinatha of Atreya Gotra and sukla, Yajus Sakha gets half a vritti; Yajnanaryana Yajvi, son of Ranga Yajvi of Bharadvaja Gotra and Yajurveda gets one vritti in the village; Chennappa of Atreya Gotra and student of Yajurveda gets one vritti in the village; Linga Bhattaraka, son of Hanbala of Bharadvaja Gotra and Yajurvveda gets one vritti in the village; Linganna Yajvi, son of Madhuvanna, of Bharadvaja Gotra and Rigveda gets one vritti in the village; Nanjinatha Yajvi son of Ganga Yajvi, of Kasyapa Gotra and Yajurveda gets one vritti; Nanjinatha, son of Tippanna, of Atreya Gotra, Samaveda and Drahyayana gets one vritti; Tammisarma, son of Chaudi Yajvi, learned in Siddhantha of Kaundinya Gotra and YajurVeda gets one vritti in the village; Narasimha Bhatta, son of Gopanna, of Sandilya Gotra and sukla, Yajurveda gets half a vritti; Nanjinatha Bhatta son of Dugga Bhatta, of Visvamitra Gotra and Rigveda gets half a vritti in the village; Devaraja, son of Lakshminatha, of Atreya Gotra, Apastamba Sutra and Yajurveda gets half a vritti in the village; Lakkana, son of Mayi Bhatta, of Bodhayana Yajurveda and Visvamitra Gotra gets half a vritti in the village; Srinivasarga yajvi, son of Ramachandra Guru of Apastamba, Yajurveda and Kausika Gotra gets one virtti ; Vedadhya, son of Narasimha Bhatta Bharadvaja Gotra and Yajurveda gets one vritti in the village; Lakkhibhattaraka, son of Manganna of Bahrik and Mannabhargava Gotra gets three forth vritti; Devarasa Sarma, son of Odeyappa of Vasishtha Gotra and Yajurveda gets three forth vritti; Devara Bhatta Sarma, son of Nagana of Bahrik and Maunabhargava gets half a vritti; Garudayya, son of Singana of sandhilya Gotra, YajurVeda and Apastamba Sutra gets one vritti-thus twenty four vritti holders have been mentioned in the sasana.[192]

King Viranarasimha in the saka year 1427 (AD 1505) granted as a Sarvamanyam the village Sivanagiri situated in the Bhasmangisaila Sthala of the Haratipura district in the Ghanaserilapuri Kingdom of Sarvesvararadhya of the Harita

Gotra and Apastamba Sutra and Yajus Sakha, son of Chauri Bhatta and grand son of Aradhya Lingana Bhatta renaming it as Narasimhapura. [193]

A distinguished feature in the character of Krishnadevaraya was his love of literature and patronage for poets. Being a man of great learning, there is little surprise that he was a warm friend of the learned. [194] His knowledge of Sanskrit was perhaps, as profound as that of telugu while probably he knew kannada well enough to encourage writers in that sweet tongue. [195]

Krishnadevaraya on the application of the excellent minister Tippa Soma, Son of kandachara brahmana, the minister Madappa in AD 1513 granted to Visveshwara, who was a highly esteemed teacher, versed in the *Srauta* and *Smarta*, even performing six rites and who was the son of Madhavaradhya, of the Haritanvaya Apastamba Sutra and Yajus Sakha, the village named Bhendaripalli in the country between the Tunga and Bhadra called Yedatore in the Honnur sime of the Sriranga Kingdom situated east of Siriyur, South West of Benkipura, North of Jannapur, giving to it another name Krishnadevarayapura. [196] Krishnadevaraya is sake 1436 (AD 1514-15) at the time of making gift was surrounded by his purohitas and a number of brahmanas well versed with Srauta learning; and he also gave many gifts with pouring of water together with a gold coin.[197]

The Manucharita gives a brief poetic description of the sabha or the royal assembly as it existed during the time of Krishnadevaraya. To this assembly called '*Bhuvanavijaya*' flocked the amaranayakar and their representatives, chiefs of sub-ordinate states, princes, dalavoys, merchants, ambassadors from foreign states, pandits, poets, philosophers, theologians and all of these that depended upon the court for making a living. [198] The *Amukta Malyada* alludes to the sabha which was attended by the ambassadors from foreign kingdoms.[199] It was here that the emperor gave audience to the representatives of foreign rulers and heard the disputations of rival theologians and pandits, it was here that Vallabha, Chaitanya, Vyasatirtha and Tatacharya vaxed eloquent over the excellence of their respective creeds and it was

here that Peddana, Timmana, Dhurjati, Radhamadhava and others received certificates, records for the beautiful and melodious poems which they had composed. [200] According to the Amuktamalyada the counsellors should preferably be brahmanas of good character, learned in the political science.[201]

The reign of Krishnadevaraya was the *'Augustan age'* of telugu literature. [202] The emperor who was an accomplished man of letters was also known as *"Vara Kavi Vaibhavanivadha Nidhana"*, the cause for the highly prosperous condition of great poets. [203] The period was marked by the production of a number of prabandhas characterised by an ornate style. [204] By giving encouragement to telugu literature he received the title *"Andra Bhoja"*.[205] His court was adorned with Ashtadiggajas,[206] king gave due respect to all these eight poets for the scholarship and learning. [207] *'Andrakavikavi Pitamaha'* Allasani Peddana was honoured by the king for writing Manucharitra.[208] On that occasion the king himself lifted the palanquin in which Peddana was sitting on his shoulders. [209] From this one can understand the importance given by the king to encourage education and scholarly personalities.[210]

The cultural aspect of Krishnadevaraya's life is best seen from his patronage to arts and letters. His munificent endowments to temples, religious institutions and gifts to learned brahmanas and his attachment to dharma and justice as exampled in his work Amuktamalyada. [211] Besides being the patron of letters, he was himself an author of many sanskrit and telugu works. [212] No less than five works in Sanskrit referred to in Amuktamalyada and other called Jambavathi Kalyana is ascribed to him. [213] Chandragiri appears to have been a favourite resort to this king and it is said that most books written during this time were written at Chandragiri which indicate that it was the university of the state. [214]

When Krishnadevaraya was ruling the Kingdom one Rama Bhatta Puranika and........Pandita was granted the Kanchigancholu Village, having given it another name of Singasamudra agrahara. This information is available to us from the much

affected inscription of Bangalore district.[215] Giving alms to the bhikshus and ascetics who are in persuit of knowledge was quite common even during this period.[216]

He loved poets and spent much of his time in their company; holding discussions with them on art, literature and poetry.[217] "Pieces of a broken slab up in front of the Hanumantaraya temple at Hampadevanahalli, of saka 1433 (C AD 1511) records the gift, by the king, of the village Hampadevanahalli surnamed Krishnarayapuram in the Narisime, as an agrahara in one hundred and five vrittis to learned brahmanas.[218]

During the Salivahana Saka year ten hundred coupled with four hundred and thirty four (1434) (C AD 1512) in the year Angirasa, on monday the full Moon day of Asvayuja (The constellation being) Revati, at the time, in the beautiful Sa (Si) vagana adorned by the hill named Kakud (Kakudgiri), in the presence of God Gangadhara, to the performer of the great sacrifice named Atiratra, well versed in the Vedas, knower of Pada, Vakya, and Pramana, expounder of the six sciences (Sastra) Natakas, Kavyas, and Puranas, a lion to the elephants, foremost among those people on earth intelligent in the discourse of the supreme, renowed on earth as the person who took away the fame of others, who had gifted millets by his own gifts of food, virtuous, a threshold (abode) of Puranas, one who took away the lustre of modesty from the faces of the wise Srinivasa Dhvari, son of the illustrious Dikshita named Tirumala, of Kausika Gotra and Drahyayana Sutra, a devotee on the feet of Srinivasa, was granted an excellent village celeberated by the name of Hirijattiga including Kuppemanchanahalli, Chikkajattigahalli, Venkatanantha (pura) and Kadankapura, renamed Chinnadevipura situated with in the four boundaries namely to the east Vegamangala, to the south Halahala, to the west Dodayanahalli and to the north Aletigrama included in Vellur Sime of Hoysaladesa, as sarvamanya, along with all the treasures on the surface or underground minerals, ready income and possibilities, water springs, imperishables and futures, and also tanks, wells, reservoirs and trees, including the rights of sale, mortgage and grant, so as to be enjoyed by sons, grandsons etc, to last for as long as Sun, Moon and the Stars endure by Krishnadeva Maharaya, the respectable among wise, surrounded by the

holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters, by pouring libation water with fee of gold.[219] Thus is the edict of Krishnaraya, who is praised by all, who seek favours on earth, who is the source of prosperity of great authors, liberal in granting gifts.[220]

Srinivasa Dhavari of high intellect, the owner (yajamana) of the village, having divided Chinnadevipura into vrittis kept for himself ten; the remaining twenty vrittis he distributed for his own merit among the brahmanas.[221] The names of the vritti holders who are well versed in Veda and Vedanta, famous as performers of great sacrifices of Sarvakretu and Vajapeya; of good behaviour, learned and prudent, are written; Ranganatha Dhavari, son of Nanjinatha of Bahrik and Jamadagnya Srivatsa Gotra, enjoys three vritti; Siva Dikshita of Asvalayana Sutra and Rephe Kasyapa Gotra performer of Vajapeya sacrifice and a lion to the rutting elephants, the disputants, is the lord of the two vrittis; performer of sacrifice, named Varadharaja, son of Narasimha of Bahrik and Bharadvaja Gotra, enjoys two vrittis, the learned Achi Bhatta, son of Visvanatha, of Bharadvaja Gotra and Yajus enjoys three forth vritti; the wise Tirumala, son of Devaraja of Yajus and Bharadvaja Gotra receives three forth vritti; the sacrificer named Srinivasa son of Narayana Dhvari, of Sama and KausiKanvaya, receives three vrittis; Ramakrishna, son of the learned Srinivasa of Same and Kasyapanvaya gets one and one forth vritti; Nrisimha and Rangappa, son of Srinivasa, of Bharadvaja and Bahrik, gets one and three forth vritti; the learned Singari Bhatta, son of the learned Devoattama, of Vasishtha Gotra and Bahrik, enjoys one vritti; Chenni Bhatta, son of Achupadhyaya of Yajus and Kaundinya Gotra enjoys three forth of a vritti; Sahasranama Bhatta, son of Tolup Dhvari of Yajus and Vatsa Gotra, gets one vritti; Srinivasa, son of Devaraja Bhatta of Kausika Gotra and Sama enjoys one vritti; Chenni Bhatta, son of Narasimha Bhatta of Kausika Gotra and Yajus, get half vritti; Narasimha, son of Anantha Bhatta, of kudinanvaya and Yajus gets half vritti; wise Timmayya, son of Perumala of excellent Kausika Gotra and Yajus, gets half vritti; the learned Channappa, son of Perumala of Bahrik and Bharadvaja enjoys three forth of a vritti; the learned

Rangaya, son of Chenny Bhatta, of excellent Atreya Gotra and Apastamba Sutra enjoys half vritti; wise Timmaya, son of Astigiri of Asvalayana sutra and Lohitnvaya is a lord of half vritti; wise Perumala, son of Srinivasa of Vatsa Gotra and Apastamba Sutra, enjoys half vritti; Koneri Bhatta by name son of Singari Bhatta born in Vatsa Gotra of Yajus is the lord of two vrittis; Narayana, son of Varadaraja of Bahrik and Lohitanvaya, enjoys three forth of vritti; Devaraja of great learning, son of Kesava Bhatta, of Atreya and Yajus gets half vritti; god Vishnu of the village gets one and one forth vritti while God Hemelsvara gets one vritti. [222]

On the prathamaikadasi day that is the eleventh of the bRight fortnight in the month of Ashadha, of the year Srimukha, of the Salivahana saka year reckoned by thirty five and ten and four hundred that is 1435 (C. AD 1513) in the presence of the God Virupaksha, on the bank of the Tungabhadra, Krishnadeva Maharaya, venerable among the wise, surrounded by several pure, affectionate and learned Vedic scholars, made a grant of the village of Hirya Bidalur (Hiriya Bidanur) which was granted by his father, king Narasa, during the auspicious time of the solar eclipse in the month of Margasirsha, of the cyclic year Kalayukti; in the presence of God Ramesvara on the shore of the ocean and which was named at that time as Narasimhapura, which is situated in Hosur-nad of Ghanegiri to the celebrated brahmanas belonging to several Sakhas, Gotras and sutras, especially to those who are well versed in Vedas, by pouring libation water with the fee of gold with joy. [223]

The said village was situated to the east of Madanapalli, to the south of Gottaganapura, to the west of the village of Gangasamudra and to the north of Sichikatikara Grama. [224] The said village was granted with treasures on surface and underground minerals, ready income possibilities, water springs, imperishables and futures, trees well, ponds, tanks, mounds or cause ways, with in the four boundaries; which is to be enjoyed by sons, grandsons and descendants successively as long as Moon and Stars endure and which is fit to be sold, granted, pledged and exchanged.[225] The names of the possessors of vrittis who are well versed in Vedas and Vedangas, of the village consisting of twelve vrittis and which is always replete with corn (corn

and fruit growing fields) will be written; learned Madhava Dhvari, son of the scholar Nutanarayana of Gautama lineage and of Bahrik (one who studied many Hymns) possesses one vritti; Naga Bhatta, son of Kasarla Tippa Bhatta of Yajus Sakha and of Kasyapa lineage enjoys one vritti; Lakhavadhani, the Vedic scholar, son of Avadhani Nrisimha of Sandilya Gotra and Yajus Sakha possesses one vritti; Anantha Bhatta, son of Avadhani Nrisimha of Sandilya Gotra and of Apastamba Sutra possesses one vritti; Govinda Bhatta by name, son of Vallam Bhatta of Kausika lineage and of Bharik possesses one vritti; the great minded Timma Bhatta, son of Singari Bhatta of Kausika lineage and of Bahrik gets one vritti; Madhava Bhatta, the learned son of Nagadeva Bhatta of Kausika Gotra and of Bahrik possesses one vritti; Malli Bhatta, the learned son of Kama Bhatta of Gautama lineage of Bahrik enjoys one vritti; Lakshna Bhatta son of Achcham Bhatta of Srautaka lineage and of Yajus Sakha gets one vritti; Nagadeva Bhatta, son of Sradi Bhatta of Vasishta Gotra and Bahrik enjoys one virtti, Vallama Bhatta, son of Timmavakralu of Srivatsa Gotra and of Yajus Sakha possesses one vritti; the scholar Kesava Bhatta, son of Lakshmana Bhatta of Bharadvaja lineage and Bahrik possesses one vritti. [226]

On, wednesday the full Moon day of Sravana, in the year yuva of the Salivahana saka year 1437 (C. AD 1515) at the time of the lunar eclipse, in the siva temple at Sriparvata in the presence of Mallikarjuna, was granted to the brahmanas of various sakhas sotras and sutras, well versed in sciences, renowed and versed in Vedas the village Kittane naming it after his queen Tirumala Devi (Tirumalapura) situated to the east of Herane and to the west of the village Mosale together with its five hamlets in the Hasana Sime situated within Hoysanarajya, along with the treasure on the surface or underground minerals, ready income, possibilities, water springs, imperishables and futures and also the trees, wells, tanks, reservoirs including the marshy ground, with the Right of sale, mortgage, sale and grant, so as to be enjoyed by sons, grandsons etc, in order for as long as the Sun, Moon and Stars endure by Krishnadevaraya, the respectable among the wise, surrounded by holy and devout

priests of favourable inclinations and several scholars, orthodox and eminent in letters with fee of gold pouring of libation water with joy.[227]

The names of the vritti holders, who are well versed in Vedas and Vedantas of the twenty eight vrittis of this famous village are written herewith; Ramanatha Bhatta, son of the learned Kasinatha born in Atreya Gotra, of Bahrik possesses one vritti here; the learned Subrahmanya, son of Kasinatha Bhatta, of Atreya Gotra and Bahrik, enjoys one vritti; Somesvara Bhatta, son of Kasinatha of Atreya Gotra and Bahrik, of enjoys one vritti; Janardhana Bhatta, son of Kasinatha of Atreya Gotra and Bahrik, enjoys two vrittis; the learned Kesava, son of the learned Kasinatha of Atreya Gotra and Bahrik, enjoys one vritti; the learned Devana, son of Bhairava Bhatta of Atreya Gotra and Bahrik enjoys one vritti; Ramesvara Bhatta, son of Vishnu Bhatta of Atreya Gotra and Bahrik, holds one vritti; the learned Puttaranesvara, son of Vishnu Bhatta of Atreya Gotra and Bahrik, enjoys one vritti; the great Madhava Dikshita, performer of the great sacrifices of Sarvakratu, Vajapeya, Sarvotomukha and all other sacrifices, learned in all the Vedas,Vedantas, Puranas and Agamas of Jamadagnya Srivatsa Gotra and Bahrik, enjoys two vrittis; the learned Narayana, son of Yajnesvara Bhatta, of Vasishta Gotra and Sama enjoys one vritti; Vishnu Bhatta, son of Vishnu Bhatta, of Jamadagnya Srivatsa Gotra and Bahrik, enjoys one vritti; the learned Lakhanaiya, son of Lakhapocharya of Kasyapanvyasa and Sama enjoys one vritti; the learned Subrahmanya, son of Singannopadhyaya of Bharadvaja Gotra and Bahrik, enjoys one vritti; the learned Yajnanarayana, son of Ranganatha, performer of the great sacrifices of Sarvakratu, Vajapeya and sarvatomukha of Jamadagnya Srivatsa Gotra and Bahrik, enjoys two vrittis; the learned Sankara Dikshita, son of Lakhana Bhatta, of Gautama Gotra and Bodhayana, enjoys one vritti; Devaru Bhatta, son of Sankara Bhatta, of GautamaNyaya and Bahrik, enjoys one vritti; Vishnu Dikshita, son of Nanjinatha Bhatta of Vasishta Gotra and Bahrik enjoys one vritti; the illustrious Lakshmana Bhatta, son of Rama Bhatta of Vasishta Gotra and Sama enjoys one vritti; Devaragnyahita, son of Subrahmanyahitagni, of Visvamitranvaya and Bodhayana,

enjoys one vritti; the learned Hari Bhatta, son of Mayi Bhatta of Gautamanvaya and Bodhayana enjoys one vritti; the learned Naga Bhatta, son of Kama Bhatta, of vasistha Gotra and Bahrik enjoys one vritti; Vithala Bhatta, son of Hari (Hara) Bhatta of Bharadvaja and Bahrik, enjoys one vritti; Ningari Bhatta, son of Devottama Bhatta of Vasishta Gotra and Bahrik enjoys one vritti; Ramaya, son of Vishnu Bhatta, of Jamadagnya Srivatsa Gotra and Bodhayana enjoys one vritti; the learned Ramachandra, son of Anantha Bhatta, of vasishtanvaya and Yajus, enjoys one vritti.[228] This is the character of Krishnadevaraya who is praised by all who seek favours on earth, who is the source of prosperity of great authors and who is liberal in the gifts.[229] The smith Mallanacharya, son of Viranacharya the engraver of the charter, enjoys a vritti for ever.[230]

On Sunday, the full Moon day of the month of Karthika, of the cyclic year Dhatri (dhatu) of the saka year 1438 (C. AD 1516) which was ascertained by Salivahana, on the bank of the river Tungabhadra, in the presence of the God Viththelesvara during the period of the grant of Ghritapervata, Krishnadevaraya Maharaya honourable among the wise, being surrounded by the pious, gentle family priests, various scholars and Vedic pandits who tread on the path preserved by the Vedas made a grant of the village, Mantheya by name, which is beautiful on account of its corresponding name Krishnarayapura which is famous in the Hoysala country and situated in Srirangapattana Sime, being situated to the east of Kottivaradivali (Pali ?) to the south of Hulivana and well known Satanuru to the west of the village Guttala and to the north of the village of Ramanahalli and which is being coupled with Kallahalli, Chikka Manteya, Hosahalli, Tandasehalli and Kanehalli which is free of all imposts, with four boundaries, treasures on surface of underground, minerals, ready income, possibilities water-springs, imperishables, futures, trees, wells, ponds, tanks and cause ways and which is to be enjoyed solely in succession of sons, grandsons for as long as Moon and Stars endure and with the Right to sell , grant or pledge to the preceptor Govindaraja, son of the excellent Varadacharya, of pleasant and truthful speech, of Bharadvaja Gotra and of the excellent Apastamba

Sutra, the one who is the celebrated, engaged in the study of Yajus Sakha, a wise, the Moon to the ocean of the family of the excellent Anantacharya, who was bestowed with garlands being sought by Venkatesa (God?) good at the exposition of the excellent salient features of ubhayaVedanta (the doctrine that was adumbrated in both schools of Vedanta) of distinct character and appearance, possessor of highest perfection as regards Pada, Vakya and Pramana, expounder of all the Sastras, a distinguished one, possessor of the wealth, of splendid virtues, the preceptor of kings, the (very) joy of the learned scholars, his own noble minded preceptor, of actions that annihilate the sins. An embellishment to the excellences of the wise, bestower of unselfish excellent affection on his own brothers and a tree of plenty to the learned, by pouring libation water with the fee of gold, with joy.[231]

On the twelfth day of the bRight fortnight, the great tithi Gadvadasi in the month of Margasira, in the year dhatu, being the 1438 (C.AD 1516) the year reckoned by the Salivahana Saka, on the auspicious day and lagna, in the presence of god Virupaksha, conferring liberation (from births) on the bank of the river Tungabhadra adorned with Hemakuta (Hill) the great king Krishnaraya, who is respected by worthy people, surrounded by holy and loving priests and others and also by various learned men, Vedic scholars and eloquent speakers, was pleased to grant with pouring of water with fee of gold as a sarvamanya, with all the rights of possession namely, treasure on the surface or underground, minerals, ready income possibilities, water springs, imperishables and futures, trees, wells springs, tanks, kachcha (river banks) which are to be enjoyed by sons and grandsons etc., in succession for as long as the Moon and Stars last, with rights of gift mortgage and sale, a village namely, Chikkabbehalli with (the hamlets) of Mayappahalli, Depasagara and Anesasalu highly fertile, situated in the Nagamangalarajya, to the east of Guddehalli, to the south of Hallegere, to the west of Ballekere, to the north of Kerekodu; Halavumara Hosahalli, situated in Chennapattanarajya, to the east of Timmasamudra, to the south of Berlahole, to the west of Sivanahalli, situated in Billagodanahalli Rajya, to the east of Chikkanahalli, to the south of Narasimhyapuri,to

the west of Todanallur and to the north of Jujuvadi (these three) to the wise ascetic Vyasatirtha, disciple of Brahmanyatirtha who had crossed to the other shore of the ocean of the six darshanas and was endowed with noble qualities, who was a tatvavadi (discover on tatva) high souled and had understood the inner meaning of dharma and determined the purport of the Vedas. [232]

In the year counted in the order, one thousand four hundred seventy three of the Salivahana are in the cyclic year Isvara, (not corresponding to his period) the name of the month being Karttika, on the Uttahanadvadashi tithi of the bRight fortnight, on the auspicious lagna, on the banks of the Thungabhadra, in the presence of Vithalesvara, to Srinivasa, son of Gopinatha, disciple of Venkatacharyavarya, well versed in all Vedas, Vedantha and Puranas, Agamas, having full knowledge of pada, vakhya, Pramanas: born in the Kasyapa family, of the Apastambha sutra of Yajus Sakha, of good conduct, with all good qualities, devoted to the god and having mind interested in the service of the lord named Chauriraj, Krishnadeva Maharaya, famous among the intelligent, made the grant to the village by name Madalavavadi which was an excellent and famous village whose alternative name was Krishnasagara, in the great Kingdom of Terakanambi, situated to the east of Kallamaji, to the south exists a village named Bilkuppa, to the west is a village named Hachipura; to the north exists the famous village Bommanahalli. [233] Krishnadeva Maharaya made a grant of the village Madalavavadi, whose alternative name was Krishnasagaram, free of imposts with four boundaries around the village, along with treasures on surface and underground, minerals, stone, ready incomes, possibilities, water springs, imperishables and futures, reservoirs, tanks wells, causeways or banks of river free and exclusive right of enjoyment, the rights of grant, pledging and sale, so as to be enjoyed by sons and grandsons etc., in order as long as Moon and Stars exist, being surrounded with amiable, pious, leading family priests, various scholars and persons well versed in the Vedas and other branches of knowledge with joy, by pouring the intention of regarding the security of borders this has been written. [234]

On the auspicious day, monday, the twelfth day of the bright fortnight of Phalguna, in the year Vikrama, of the Salivahana saka year 1442, when the constellation was Pushya, Krishnaraya in the presence of (C. AD 1520) God Venkatesvara, granted with pleasure by pouring of libation water with fee of gold, the village Jokkarajanahalli also known as Krishnarayapura situated to the east of the village Bhairavapura, to the south of the village named Locherla to the west of the village Kappalabanda and to the north of the village named Paipalli within Nedumamiti Sime belonging to Pemmkoterajya, to the learned Vyasatirtha, disciple of Brahmanyatirtha, the illustrious Paramahamsa Parivrajaka, establisher of Vaishnava religion and learned in Logic, grammer and Mimamsa, free of all imposts, fixing the four boundaries including treasure on surface or underground, water springs minerals, imperishables, future income, ready income and possibilities with trees wells, ponds and tanks, which can be enjoyed by disciples and their disciples in succession for as long as Moon and Stars, and also which is fit to be granted, mortgaged, exchanged or sold. [235]

Thus by Krishnadevaraya Maharaya, the respectable among the wise surrounded by the holy and devout priests of favourable inclinations and several scholars orthodox and eminent in letters, was granted with pleasure by pouring of libation water with fee of gold. [236] The details of the grant are as follows: Copper plate grant in Vyasarayamatha at Sosale; the village Jokkarajanahalli surnamed Krishnarayapura was granted by the king to the ascetic Vyasatirtha. [237]

The king Krishnaraya distinguished by worthy titles and esteemed among intelligent, made a grant of the village of Kannerumadugu situated and celebrated in the region of Kanakageridesa, splendid with the Hamlets , which is exempted from all taxes, which is with four boundaries on all sides, which is endowed with the treasure on surface or underground, minerals, ready income, possibilities, water springs, imperishables futures, trees, wells, tanks ponds and cause ways and which is to be enjoyed by the disciples and their disciples in succession and which is fit to be granted, exchanged sold or mortgaged to the wise Vyasatirtha, the disciple of

Brahamanyatirtha, the illustrious great ascetic of high order, the one who possesses the glory caused by the establishment of the doctrine of Vaishnava on earth, the one who is well versed in the other shore of the ocean of the sciences like padavakhya (Grammar Mimamsa) etc. in the presence of God Venkatesvara that bestows the deliverance, by pouring of libation water with fee of gold with joy on monday the auspicious great twelfth day of the bright fortnight of Pahlguna in the year Vikrama of the saka years ten hundred coupled with four hundred and forty two (1442)(C. AD 1520) decided by Salivahana during the auspicious moment with Pushya asterism. [238]

On the left and Right sides of the second Gopura of the Vedanarayana Svamin Temple at Nagalpura records the gift of land by Krishnaraya. [239] One of the objects of the grant was the recitation of the Sanskrit Vedas and the dravida Veda (The prabhanda) and the exposition of Vedanta. [240]

In the Salivahana saka 1445 (C. AD 1524) when illustrious king Krishnadevaraya was ruling the kingdom on earth Saluva Govindaraja, the chief minister of the Krishnaraya, in order that merit might accrue to Krishnaraya, revived the grant of the village Kalavur situated in Mullurasthala, called southern Anantakshetra, of Gajaranyakshetra, on the bank of Kaveri which is southern Varanasi in the Hoysala country, which had been originally granted by Ballalaraya with a copper plate charter but are fallen into ruins. [241] Having it revived under the name Krishnapura, he divided it into thirty seven vrittis and granted them in the presence of Virupaksha in Pampakshsetra by pouring the libation water with fee of gold, on the day rathasaptami (in Magha su.7) in the year Vikrama to brahmanas of various Gotras. [242]

The details of the vritti holders to whom these belong, with their respective names and Gotras are as follows: Venkatadhvari, son of Sarakratu Rangu Yajva, of Jamadagni Gotra, Rik Sakha and Asvalayana Sutra, who is well versed in the philosophy of Hemadri Kalpa enjoys two vrittis; Nanjadevarasa, son of Devarayarasa

of Visvamithra Gotra Rik Sakha......vritti; Nanjinatharya, son of the famous Mayi Dikshita of ......enjoys one vritti; Visvanatha, versed in Vedas and Vedamgas; son of Mantramurti Nrisimha of Bhargava, Rik Sakha, gets one vritti; the teacher Nanjinatha, son of Nanjinatharya of Visvamithra and Rik Sakha, gets one vritti; Nanjappa Nrisimha, lord of good wealth, born in Vasishthanvaya and enjoyed in studying Rigveda, is the lord of one vritti; the learned Ganappa Nanjaya, lord of good wealth, born in Vasishtha Gotra and enjoyed in studying Rigveda is the lord of one vritti... son of Devaya... the illustrious Duggana foremost among vipras, son of Dugganarya, a Vasishtha, famous in Rik enjoys one vritti; the famous vipra named Madhava, son of Sankara of Srivatsa Gotra and Rik Sakha obtains two vrittis; Sridhara of good qualities, son of Vithalaraya of Bharadvaja and Rik Sakha, gets one vritti....... Nanjinatha, son of Lakkhaparya of vishwamithra, YajurVeda and Bodhayana sutra is the lord of one vritti; Nanjendra Yajva, son of Somana of Harita, Samaveda and Drahyayana sutra, is the lord of two vrittis...Pta, well versed in Nigama, son of Linganaraya of Kashyapa, famous in Rik obtains one vritti; Nanjaya's son..... of Arggabhoji..... gets one vritti; best among brahmanas Vithapa by name, son of Vithalaraya of Bhardvaja and Rik gets one vritti; learned Gopaya, son of Ayaparya, born in Atreya Gotra and expert in the Veda by name Rik, gets one vritti in this; best among the brahmanas Timmana by name, son of Mailaradhya of Harita and Rik obtains one vritti; best among brahmanas by name Puttayya, son of Patmanabha (Padmanabha) of Kasyapa and Rik gets two vrittis; best among the brahmanas by name Devana, son of Am.......of Atreya and Sakha, gets one vritti; the learned one by name Lingana, son of Gopana of Jamadagni and Asvalayana, obtains one vritti; Somanatha, son of Lokhaparya, famous as Jamaganeya gets two vrittis; best among vipras by name Lakhapa, son of Appaya of Apastamba, Yajus Sakha and Kasyapa, obtains one vritti; to Chekarasa, son of Govindarajayya one vritti.[243] The best of the brahmanas with the names and Gotras as above enjoy the thirty seven vrittis formed in this village for as long as Moon and Sun endure and king Krishnadevaraya granted to the brahmanas to enjoy for as long as their sons, grandsons and heirs remain.[244]

Of the saka year 1446 (C. AD 1524) on the banks of the Thungabhadra, in the presence of God Virupaksha was granted the village named Muttati abound in vegetation renamed as Krishnarayapura, situated to the east of Harinahalli to the west of Pumagani and to the north of Kabbali and Hosahali in the Belura Sime belonging to the Hoysana Nadu of Hasana, free of all imposts, along with the treasure on the surface, of underground minerals, ready income, possibilities, water springs, imperishables and futures as also tanks, wells reservoirs and trees including the Right of sale, mortgage and grant, so as to be enjoyed by sons, grandsons and posterity in order for as long as the Moon and Stars endure to Krishna Dikshita devoted to the feet of (God) Krishna, son of Nanjinatha and grandson of Ranganatha Yajva of JamadagnyaVatsa Gotra, Asvalayana Sutra, born in Kanda Vamsha, performer of the auspicious Sarvakratu, Mahasinge and Vajapeya sacrifices, learned in all the Vedas, Vedantas, Puranas and Agamas and expert in poetry, by Krishnadeva Maharaya, respectable among the wise, surrounded by holy and devout priests of favourable inclination and several scholars orthodox and eminent in letters by pouring libation water with fee of gold.[245]

The Kamalapur plates of Krishnadevaraya of saka 1447 (C. AD 1525) throws a welcome light on the scholarly families and the literary services rendered by the individuals of different schools and sects.[246] There are some names of usual interest among the donees who number as many as three hundred and eight and belong to all sects. The three Vedas and various sakhas and Gotras are represented through a Dvaitin Vyasaraya, the chief donee, included scholars of every persuasion among the share holders of the endowment.[247] The individual share ranged from three and half to half, the exact quantity being apparently dependent on the attainments of each recipient.[248] The total number of shares seems to have been slightly above four hundred thirty seven.[249] The Gotras represented by the donees are; Agastya three, Atreya eighteen, Bharadvaja fifty one, Gautama ten, Gurja one, Harita twenty, Jamadagnya; Apastamba one, JamadagnyaVatsa one, Kanva two, Kasyapa fifty two, Kaundinya thirty two, Maudgalya three, Kausika or Visvamitra thirty, Parghasa

two, Putimasha four, Rathithara one, Salavata one, Sandilya, eight, Sathamarshana one, Srivatsa thirty six, Vadhula two, vardhasva two, vasistha eighteen, the Sakhas and Sutras represented are Rik, Yajus, Bodhayana, Kanva, Jaimini and Samana. [250] The donees came from different villages and have names often in Sanskrit and popular dialects combined.[251] A detailed scrutiny of the list with reference to similar information in other record is likely to throw welcome light on the question of the migration of the scholarly families and the literary services rendered by the individuals of the different sects and schools. [252]

The copper plate of saka 1447 (C. AD 1525) in Sanskrit, in Nandinagari of Krishnadevaraya records the grant of the village Bettakonda known as Vyasasamudra surnamed Krishnarayapuram, in Koyyakuriki Sima and Kukkuta-Stala, to Vyasatirtha, disciple of Brahmanyatirtha. [253] The donee distributed the village to a number of brahmanas, dividing it into number of shares. [254]

Of the copper plate grants belonging to the Madhava Matha (called also Aneya Matha) one is a grant of five villages in the Araga country to Narayana Yatindra, disciple of Raghupati Yatindra dated in AD 1527 by the Vijayanagara king Krishnaraya. [255] Another grant dated in the same year and belonging to the same reign records the grant of Gaurapura, in the Hanugal Sime, to Vyasayatindra (Vyasatirtha). [256]

Settihalli copper plate grant of Krishnaraya of Vijayanagara of (saka year 1454 (C. AD 1532) - this date is not corresponding with Krishnadevaraya?) begins with the usual account of the genealogy and praises of king Krishnadevaraya of Vijayanagara.[257] It next records the gift by Krishnadevaraya in the saka year 1454 (C. AD 1532) plava, on Sunday, the full Moon day of Magha, the anniversary day of his father's death, of the village Settihalli, renaming it Krishnarayapura, situated in Gulur sime in Mangalanadu and Anebiddajari-Stala in Ghanasaila (Penukonda) kingdom, with all Rights of possession and inheritance and with the pouring of water on gold, in the presence of Vitthaleshwara on the bank of the river Thungabhadra to Venkatadri Bhatta of Badarayana Gotra and Apastamba Sutra,

versed in the proper recitation and interpretation of the Vedas and in all Sastras, ever victorious in Logical disputations, having many good disciples and male children and son of Tirumalarya, learned in the study of the Vedas. [258]

The Lakshmisagara copper plate grant of Krishnadevaraya of Vijayanagara records the gift by the king with all Right of possession and inheritance of the village Lakshmisagara situated to the west of the village Kora in Gulurusima, in Marugal Nadu, in Anebiddajari Sthala in Ghanasaila Kingdom to Srinivasarya son of Tirumalarya of Haritanvaya Gotra and Asvalayana Sutra, proficient in the study of Veda and Vedanta and ritual. [259]

Achyutaraya appears to have continued the policy of encouraging the poets and men of learning. [260] Rajanatha Dindima the court poet describes his patron as a great king, who gave away one hundred and sixteen great gifts mentioned in the hindu sacred books. [261] Achyutaraya gave a large amount of money to his sub-ordinate Bommalata Kala, of which he presented half to his religious preceptor Kumara Tatacharya; of the remainder he gave three third to the brahmanas; of what remained still he gave a fourth to poets; and giving nine fifth of what remained yet to his friends, gave the author Kavi Mahendra himself the rest which amounted one sixth varahas. [262]

On saturday, the auspicious twelfth day of the bright fortnight of Karttika, in the year Manmatha, in the Salivahana Saka year 1457 (C. AD 1535) decided by counting, on the bank of Tungabhadra, in the presence of God Vitthalesvara, was granted with pleasure by pouring of water with gold, the auspicious village Hiriyamarali comprising two villages Bevinakuppa and Chikkamarali, in the Hoysana Desa, Tondanur Sthala, Srirangapattana Sime and Kuruvanka Nadu, situated to the east of Virsattihalli, to the south of Anchalu, to the west of the river Lokapavani and to the north of Matha Keri, splenderous with a beautiful alias Achyutendrapura, tax free, along with all treasures on the surface or underground, minerals, ready income and possibilities, water springs, imperishables and futures, and also tanks,

wells reservoirs and trees including the Right of sale, mortgage and grant, so as to be enjoyed by sons, grandsons etc, for as long as the Sun , Moon and the Stars exist, to Kuppadhvari, son of Visvesadhvari, born in the Kakalanvaya, of Apastambha Sutra and Devaratasa Gotra, an eminent man of Yajurveda, victorious over those learned who were ready to fight the battle of dispute, always over powering in the science of logic, knower of the true nature of Mimamsa, well versed in Grammar, an emperor in composing poems, a learned person engaged in good Srauta and smarta customs, worthy of receiving the gift of land, disciplined, distinguished renowned and devout.[263] Achyutendra Maharaya the respectable among the wise, surrounded by the holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters made this grant.[264]

In the same, year same tithi, month and time, to Varada and Nrisimha, famous in Srirangapattana, sons of Perangur Appaya of the Garga- Gotra, Madhyachakrarya and Apastambha-sutra, also learned in Yajurveda, was given with gold and pouring libation water, the village Haruvahalli situated to the east of Sambhuvahalli, south of Bannagatta, west of Hiriyaadave and north of Kendanahalu by Achyutaraya and this one village received conjointly will be enjoyed for ever by these two, Varadaraya and Nrisimha who hail from the time of Krishnaraya (Krishnadevaraya).[265]

The descendant of the receiver of the village, great with modesty, wise and eloquent Mahadeva, famous as Somayaji; having divided the village into thirty vrittis and keeping fourteen for himself, gave away the rest to brahmanas with pleasure.[266] The names of the vritti holders will be written according to Gotra and sutra-Madhyachakarya of Garga Gotra, Yajurveda and learned in six Sastra's, Perangur Appayacharya of Apastambha Sutra and his son Nrisimharya, venerable in Srirangapattana, will receive for ever eight vrittis, the son of Kesavadhavari, born in Vasa Gotra, resident of Srirangapattana and of Apastambha sutra, the teacher of YajurVeda the great Appu Dikshsita will enjoy for ever eight vrittis.[267]

Copper plate No. ten (10) available from the Nellore district speak about the Pollepalli grant of Achyutarya (sakha 1458) (C. AD 1536)[268] Verse thirty seven to forty eight reads as follows-Achyutendra, who is revered among intelligent men, being on the bank of the Tungabhadra, in the temple of Vitthalesvara, having purified himself by bathing with an attentive mind, wearing two washed garments and wearing suitable ornaments surrounded by assiduous and amiable learned men who are followers of the sutras and excel in eloquence and who are headed by the family priest joyfully gave with gold and a libation of water to Annama, the son of Chintapalli Singanarya who is of the Gotra of Vishvamitra, who is follower of the Asvalayana Sutra, who is a student of the Rik Sakha, who is versed in the Vedas, Vedanta and Dharma prescribed in all the Agamas (scriptures) who is devoted to the six sacraments, the village known on earth as Polepalli, situated in the great kingdom of Kondavidu, in the district of Kocherlakota alias Geruvanadu, lying to the east of the village named Lakshmipuram, to the south of the large village Chandavarum to the west of Rudrasamudram-adorned with the surname Achyutendrapuram, free of all taxes, up to its four boundaries everywhere together with the eight enjoyments, to with the treasures; hidden deposits, stones and other things abounding in all kinds of produce to be enjoyed as a single share together with its trees, possessing wells, cisterns ponds and tanks-to be enjoyed in succession by sons, grandsons and other descendants as long as the Sun and Moon last subject to gift, mortgage and sale.[269]

In the year AD 1539 king Achyutaraya, being greatly pleased with presentation of a gold coin and pouring of water to the great brahman, Kasivasi Ananta, versed in the Veda and Vedanga, clear in Mantra and Yoga, grandson of Channavadhani and son of Honnarya, of the Vishvamitra-Gotra and Asvalayana Sutra, the village known as Yalavigere alias Achyutambudhi in the kingdom called Ghanagiri with all Rights.[270]

The Singapura Copper plate record of Achyata speakes about the grant of village Abbidore with its hamlets Ajjuru alias Manguppam and Berasamudra

renowned in the world situated, to the east of the village Angadi, to the North of Nadugadu, to the west of Timiga and to the south of Kolamavu remaining thus as Achyutendrapura for establishing an agrahara so that the learned scholars may feel happy. Having created thirty five vrittis in the donated aforesaid agrahara made it over to the brahmanas of various Gotras and Sutras. [271]

Being a patron of the learned; possessor of the discourse giver of many villages and agraharas to brahmans, well versed in all the sciences, a master in the science of music was always surrounded by learned persons. [272]

Copper plate of Achyutaraya of saka 1461 (C. AD 1539) records the royal grant of the village Nangamangalam alias Sriramasagaram in Cholingapurapparu in Proluri Sima in Chandragiri Rajya, made in the presence of the God Vithaleshvara on the banks of Tungabhadra, to a number of learned brahmans belonging to the various Gotras and Sutras at the instance of Pedda Timma, son of Salakaraja and Tippambika. [273]

In the saka year 1463 (C. AD 1541) Achyutaraya gave the village named Yadavalli, situated in the sima of Panganadu attached to Udayagiri province in Chirumana-Sthala to a learned brahmana Tirumala Bhatta, son of Bhairava Bhatta, of the Kaundinya Gotra of the Apastamba Sutra and Yajus Saka. [274] The village was consequently surnamed Achyutendrapura.[275] A village named Dharavali was given for its support. [276]

Verse, thirty nine of the Yadavalli tells the donee as the descendant of the Kaundinya Gotra, student of the excellent Apastamba Sutra, who is glorious, student of Yajus Sakha who is brilliant in virtues. [277]

Verse forty to forty two(40, 42) of the same is ascribed to Tirumala Bhatta, son of Bhairava Bhatta, who is well versed in the Tantras, Logic and Mahabhashya (Grammar), [278] who has studied, taught and retains in his memory history and the

Sastras, whose intellect is able to distinguish Dharma from Adarma, who is fit to receive gifts of land.[279]

Verse forty eight of the same tells us that Achyutendra Maharaya who is worthy of honour by intelligent man, being surrounded by many assiduous and amiable scholars, who follow the path of the Srautas, who excel in eloquence and who are headed by the domestic chaplain joyfully gave with libation of water and gift of gold.[280]

Sadasivaraya also continued the same tradition of honouring the scholars and poets of great repute, thus evinced interest in education. In the saka year 1466 Sadashivaraya granted the village of Voleparli in Addanki (C. AD 1544) Sima attached to Kondvidu Durgam as an agrahara to Koneti Tiruvengalanathayyagaru, son of Srimat Tallapaka Tirumalayyangaru, who is the founder of the path of the Vedas.[281]

In the saka year 1467, (C. AD 1545) he granted with libation of water and gifts of gold the village named Bollapalli in Addanki-Sima attached to Kondavidu Rajyam as an agrahara to last in perpetuity as long as the Sun and Moon endure... to Koli Tiruvengalanathayya, the son of Srimat Tallapaka Tirumalayyagaru, who is the establisher of the two schools of the Vedanta.[282]

In the same year he granted the village of Mallavarum situated in Addanki Sima attached to Kondavidu-sima in perpetuity to last as the Sun and Moon with gift of gold and libation of water, as an agrahara to Chinna Tiruvengalanatha, the son of Srimat Tallapaka Tirumalayanguru who is the establisher of the path of the Vedas.[283]

The gift of the village Goranja-Vrolu in Kondavidu Sima to the Srivaishnava teacher Tiruvengalanathayyangaru, son of Tallapaka Tirumalayyangaru at Svamipushkarini tank in the presence of Tiruvengalanatha (God Venkatesa at

Tirupathi) in the saka year 1468 (C. AD 1546) talks more about the kings patronage to learned scholars. [284]

The Kanuma grant of Sadasivaraya saka 1470 (C. AD 1548) records the grant of the village of Kanuma by the king to several learned brahmanas of various Gotras and Sakhas. [285] The grant was made at the request of Appalaraja, the son of Krishnaraya and grand son of Timmaraje of the Kasyapanvaya, of solar race. [286]

The record of saka 1477 (C. AD 1555) registers the grant of the village Tirumanikuppa, otherwise called Chinna Timmarajanapura, in the Chandragiri Rajya, by the king, to the Vedic scholar Purushottama Bhatta, of the Gautama Gotra and Asvalayana-sutra made at the request of the minister on behalf of Aravite Timmaraja and Chinna Timmaraja. [287]

Besides, the kings are always great patrons of learning and have from ages past encouraged education and learning by large grants.[288] Great religious leaders established mathas which in due course of time developed into vast educational institutions, although emphasis was laid upon the tenets of the particular religious school of thought which was responsible for the foundation in question. [289] Mathas and the temples devoted themselves to the popularization of education. [290] It has been seen that there are numerous instances to show that the mathas were so many educational institutions in India. [291] But the temples appear to have encouraged the study of ancient literature only indirectly by making provision for the recitation of the Vedas and prabandhas in it. [292] In AD 1449-50 the village of Manattan alias Sirutampuram was given away to a servant of the temple of Pon Amaravati for the service of singing the hymns of Sadagopan. [293]

It is a well known fact that in the medieval period religious institutions of all denominations, Saiva, Vaishnava and Jaina flourished in South India either with the royal patronage or with the support of private benefactors. [294] They appear to have been primarily seminaries for the imparting of religious education though incidentally they disseminated secular knowledge as well.[295] The intensive properties granted

from time to time to temples were left in charge of the heads of mathas called Mathadipatis of whom developed same privileges as remuneration.[296] The daily routine performed in these temples gave constant employment to a number of priests, scholars, musicians, dancing girls, florists, cooks and many other classes of servants attached to these temples.[297] The periodical festivals were occasions marked by fairs, contests of learning wrestling matches and every other form of popular entertainment.[298] The evidence show that the Suttur Virasaiva Matha which is generally known as the Virasimhasana or Sivaratrisvami Matha had forty branch mathas with swamis well known for their learning and useful contributions to Virasaiva literature.[299]

Vijayanagara liberally encouraged all languages and literature in the state.[300] It was a matter of pride to own proficiency in more than one literature and mutual understanding and respect among the scholars of different religions was a normal phenomenon of the period.[301]

A marked characteristic of the literary activity in the Vijayanagara period was the fact that the literary celebrities who flourished then were greatly patronized by the ruling kings, though; there were differences in the religious faith between the kings and the scholars.[302] For example Harihara II who was an orthodox hindu by faith, has as his minister Irugappa Dandanatha, a jain, who was the author of the Sanskrit work *Nanartharatnamala*.[303] Another interesting fact that deserves notice in this connection is the fact that many of the kings were not only patrons of learning but were also learned authors themselves.[304] Further, there flourished in the period many poetesses who wrote valuable literary works like Gangadevi, the wife of Vira Kampana, the authoress of *Madhuravijayam,* Tirumalamba a queen of Achyutaraya, the authoress of the *Varadambika Parinayam*.[305] *Madhuravijayam* also indicates the high learning was not confined by any means to the male sex.[306] The work is in the form of a classical Kavya conforming to the rules laid down in the form of a classical Kavya conforming to the rules laid down in the treatise of poetics and contains lengthy description of the seasons, the twilight, the rising of the

Moon and other topics common in Mahakavyas.[307] A record of circa AD fifteenth century states that Bhimadevi, queen of Devaraya Maharaya caused the image of Santinatha Swami.[308] She was a lay disciple of Panditacharya.[309] This gives information regarding the encouragement given to women's education.

Ministers of kings, officials of the state and the ordinary people too came forth to uphold education.[310] Muddana Dandesha, the faithful minister of Harihara II established agraharas and built lakes.[311] The successor of Devaraya was a learned (Bukka III or Devaraya II) astrologer and was given to letters.[312] He possessed such good talents that they called him Binarao, which amongst them in the language of Canara means a very wise man.[313] Tirumala in the true hindu tradition abdicated his kingdom and retired to keep company with the best of learned and their learnings.[314] On account of such liberality and an urge to keep and be in the learned company we find that gradually the number of educational institutions and learned men went on increasing.[315] When regent Ramaraya was ruling there were four thousand eight hundred and sixty seven vidwans and five thousand seven hundred seven kavishwaras, as these are figures mentioned in his Bakhirs.[316]

It is very interesting to know from the records the role played by the ministers of the kings, state officials, ordinary people and the religious leaders in different period of time. A copper plate grant dated 13th February AD 1347 records that Marappa, son of Sangama and brother of Harihara I while governing the Banavasi twelve thousand and other western provinces from Chandragutti as capital, defeated in battle the Kadamba king, and in commemoration of this victory formed the village Kantapuri into an agrahara named Vira Marappapuri and gave it away to twenty eight brahmans.[317] The record then continues and relates that Marappa at that time was guided by the mantrin Madhava, who surpassed Brihaspati in point of intellect and that he had as his guru Kriyasakti who on account of the refulgence (Tejas) was the God Siva incarnate and who, to please the mantrin Madahava gave to the world the *Saivagama Sarasangraha*.[318]

On Sunday, the fifth day of bright half of Sravana in the year Raudri, of the saka year 1302 (C. AD 1380), the Mahajanas, of one hundred eight vrittis of Sarvajna Vishnupura Homma alias Akalanka Chaturvedi Mangala that is Alagha Perumal of Pulkuru, Kondaru of Desamangala, Visvesvara of Vilakkanderi, Allalanatha of Kuruhatti, Kesava of Vengipura, Chokkaketana of Talakadu and Senabova Allalanatha of Kunaduru etc, who are firm in six philosophies, proficient in several disciplines, commencing with Logic, Grammar, prosody, vocabulary, dance and works of rhetoric, deeply engaged in the six duties that is, yajna (the act of sacrificing) yajana (the act of causing a sacrifice to be performed) adhyapana (instructions especially in the Vedas) well versed in Rik and Yajus, Sama and Atharvana Vedas etc., possessing all the titles, made a grant of wet land situated at Hittina Kodige to the south west of Homma, having set up stones that bear the mark of trident at boundary (chaturasara) to Bhutandiharuva, the sthanika of the god (of the temple) as sarvamanya (free of all imposts) by pouring libation water with fee of gold as long as Moon, Sun and Stars endure, for the upkeep of religious activities conducted on five occasions, cloth, sandal paste, lamp, incence and offerings to God Mulasthanadeva (who is) at the eastern entrance of Homma.[319]

The initiative of aiding the Jaina faith was taken by the Vijayanagara generals and the royal ladies of the court.[320] It was here in the capital that the Jaina general Irugappa Dandanayaka built a basadi.[321] The queens of Vijayanagara were not slow in bestowing their patronage on these Jaina institutions in the capital.[322] An inscription in that city tells that Bukkavve the queen of Vira Harihararya (Harihara II) gave a gift to the basadi built by general Irugappa in the cyclic year saka (1319 (C.AD 1397)[323]

On a lamp pillar in front of the Gangisetti Temple, a record of Harihara II, saka 1307 (February. 16, AD 1385) says that Irugappa, the son of Dandanayaka Baicay (Baicha), caused a chaityalaya of Kundu Jivanatha to be built at Viyayanagara which belonged to Kuntala vishaya in the Karnata country.[324]

In the saka year 1313 (C. AD 1391), while the illustrious Maharajadhiraja, Vira Harihara Maharaya was ruling the kingdom on earth all the prajegaundas including Kariyana, Chengana, Mayana, Marapa, Masanappa, of Modahalli of Bandehaliyanadu, Rakanna of Mukkudalu, Bharatagauda of Kikon (de) of Settihalliya Pigulanadu (?)Tingabara Madana, Papa Gauda and Mallijiya of Karuhattinadu granted a stone charter to all the illustrious Mahajanas of Modahalli alias Kamparajapura, which was granted by *Harihararaya* as follows.[325] In former times Hiriya Kamparaya has lands and houses to you by pouring of libation water.[326] Previously by the order of Kamparaya, the land of one khanduga equivalent to two hundred kombas measured by the gadiba marked on the northern Panchanga (basement) of (temple)of God Madhavadeva of Modehalli.[327] To this effect the land is granted thus: one Khanduge is to Lakshuma of Atreya Gotra; one and half khandugas to Alaga Perumale of Atreya Gotra; two and half khandugas to VedaSarasvati of Vadhula Gotra: two khandugas to Allalantha Dikshita of visamitra; two khandugas to Tiruvali Dikshita of Kasyapa Gotra, two and a half khandugas to Manga Upadhya of kaudinya Gotra; Veda khandiga (The land meant for the person who recites Vedas) is of one khanduga; Purana khandiga (for the person who recites Puranas) is of two khandugas; one and a half khandugas to Alagiya Vedada upadhya of Bharadvaja Gotra, one khanduga, to Srirama Bhatta of Bharadvaja; one khanduga to Modaliya Upadhya of Sathamarshana; two khandugas to Yajnanarayana Dikshita of Kasyapa; one khanduga to Madhava Dikshita of Atreya Gotra; two khandugas to Karuma Nikara Oyya of....of Gotra....Ramakrishna Dikshita........to mahajana.......Desada Krishna Dikshita,.....; two khandugas to Narana Dikshita of Bharadvaja Gotra, one khanduga to .... of Kasyapa; two khandugas to Mani Kochari..... of Visvamitra; two khandugas to Krishna Dikshita of Gautama; two khandugas to Anantha Dikshita of Kundina; one Khanduga to Varanasi of Bharadvaja; one khanduga.... To Kasyapa; one khanduga to... of Kundina...; two khandugas to Saruvakratu (one who performs all kinds of sacrifices) of Gāvishthira Gotra (?); one Khanduga to Krishna Bhatta Dikshita, one khanduga to Pada Dikshita of Atreya Gotra; one khanduga to Ayam Dikshita of Atreya; one khanduga to Allalanatha of Rigveda .....of Sita(?); two

khandugas to Allalanatha Upadhyaya of Vasishta; one khanduga to Nayaka of Bharadvaja; one khanduga to Periyaru of Vatsa; one khanduga to De....of Vadhula; one khanduga of land to Madhava of Kaushika, two khandugas to Narapa of vasishta; one khanduga to Ba...raya of Gavishthira; one khanduga to Piriya.... Of Kausika; one khanduga to Varada Upadhyaya of Paurukutsa, one khanduga to Hasthigirinatha of Atreya; one khanduga to Perumalu of Kundina, one khanduga to Allala Perumalu of Kasyapa; one Khanduga to Sriranganatha of Atreya; one khanduga to Varadaraja of Kausika; one khanduga to allalanatha of Atreya Gotra; one khanduga to Devana of Bharadvaja; one khanduga to Perumalu of Lohita; one khanduga to HaRikirtana Bhatta of Bharadvaja Gotra; two khandugas to Ayatupadhya of Vasishtha; one khanduga to Anantha of Vatsa; two khandugas to Vishnu of Atreya; one khanduga to Perumalu of Bharadvaja; one khanduga to Perumalu of Gautama, two khandugas to Gangappa of Visvamithra; two khandugas to Allalanathadeva of vasishta; one khanduga to Allala Perumale Kausika, one khanduga to Dharmabiru of Kasyapa; one khanduga to Allala of Bhardvaja one khanduga to Acha of Gargga; one khanduga to ... Perallalanatha; one khanduga to.... Lagadeya Perumalu of Vatsa; one khanduga to Nayanarya of Kasyapa; half khanduga to Pa.... of Bharadvaja; one khanduga to Acha.....; one khanduga to Vengada of Atreya; one khanduga to .....Garga; one khanduga to Ananda of Bharadvaja; one khanduga to Sriranganatha of Atreya; one khanduga to ....Halogiya Dikshita of Atreya; two khandugas to Allapa of Kausika; two khandugas to HaRikathavallabha of Kausika; one khanduga to Ramapiranupadhya of Vatsa; one khanduga to ....le of Kundina; one khanduga of land to Perumale of Atreya; one khanduga to Gaurana of Kapila; one khanduga to Sakuna Bhatta of Harita; one khanduga to Achanna of Vasishtha; one khanduga to Anantha of Gavishthira; one khanduga to Natha (?) of Gargya; one khanduga to Appana of ... Vatsa; one khanduga to Madhava Krishna of Kapila; one khanduga to Nagappa of Nagarulu; one khanduga to Adityadeva of Bhargava; one khanduga to Mayana of Vasishta; one khanduga to karumanika Desika of Kausika; one khanduga to Appa... of Kasyapa and one khanduga to Allalanatha of Kundina;... khanduga one... two khandugas to Mahachariya Bhatta...khanduga to Krushnanatha

of Visvamithra; one khanduga to Somappa of ...tati (?); one khanduga to Ananthanarayana of Kundina; one khanduga to Lokhana of Visra (sva?) (mitra); one khanduga to Nagappa of Kundina; one khanduga to ....koshika (Kausika Gotra (?)); one khanduga to Srirama Bhatta of Charana and of Somanathapura; one khanduga to Allala of Kasyapa; one khanduga to... Srivatsa; one khanduga to... Taliya (?) of Bharadvaja; one khanduga at Ananthanarayayana of Vatsa; one khanduga to acharya of vasishta; one khanduga to Perumale....: one khanduga to valigha (?) Hiriyadevaru; one khanduga to Kelura Racharasa....thus Nayaka.... raya had granted brahmakshetra etc. by pouring libation water.[328]

Pedestal of a missing stone image kept in the courtyard of the open air, archaeoLogical museum refers to the construction of chaityalaya at the city of Kandanavrolu and the consecration of the image of Kumthu Tirthankara therein by son of Baichaya Dandanatha in the saka year 1316 (C. AD 1394) who was a disciple of Dharmmabhushana Bhattarakacharya of Mulasangha, Balatkaragana and Sarasvati Gachcha.[329]

To encourage the brahmanas to continue their scholarly activity Narayana Odyar, sons of Mahamandaleshwara Mallappa Odyar made a grant of an agrahara in Kongalepura belonging to Ummattur in saka year 1319 (AD 1397) when Harihara was ruling Vijayanagara State.[330]

On a slab set up in outer prakara of the Mahalingesvara Temple at Basrur, Kundapura, Udupi District dated Saka 1322, Vikrama Sravana Ba 6 Sau (Myavara) corresponding to C. AD 1401 August 11 wednesday in the reign of Harihara Maharaya ruling at Vijayanagara records that, when Basavanna Odeya was ruling over Barakurarajya under the orders of the king, Madannasetti made a gift of land to Singanna Ayya, son of Chakravartiyopadhyaya, a vidwan of the matha of Sringeri, for daily offerings to Nandikeshvara in front of the temple Nakharesvara at Basrur and a gift of gold for the service of the God Ulluradeva.[331] The celebrated Vidyaranya is praised at the beginning of the record.[332]

The patronage shown by the religious leaders to education and learning during the period of Harihara II is further consolidated by the records of a gift by a guru named Purnagiri, disciple of Amarendragiri in the saka year 1323 (AD 1401) which is available on the west wall of the first prakara of the Kalahastisvara Temple at Kalahasti. [333]

Vira Bukkanna Vodeyar's son (Bukka I) Virupanna Vodeyar (Virupaksha I) was governing the three thousand kingdom, he made a grant to the brahmans of the brahmapuri of the God Kalasanatha. [334] In order that the brahmanas should conduct the anointing prayers and other ceremonies he granted thirteen shares to them. [335]

Inscription No. seventy seven (77) in the Mysore District records a grant by the king Virupaksha I of land to the matha at Haradanahalli which is identified with the Lingayat matha of Gosala Chennabasava. [336] An incomplete record of the king Virupaksha I records the gift of land to Pushpagiri Matha, a branch of the Shankaracharya Matha, which according to tradition, came into existence in the time of Vidyaranya. [337] From the above description, it is very convincing that Virupaksha I evinced interest in education and the educated.

On a slab set up in a plain called Barahada Kallu Gudde at Vaderahobli Kundapura taluk, dated saka 1328 corresponding to AD 1406, 28th February refers to the reign of Bukkaraya II and states that when Bachanna Odeya was ruling over Barakura Rajya, two dhanis (chief) of Kundapura and others purchased a plot of land (Brahmadaya) in the same village and made a gift of it to Narasimha Bharathi, the guru of Sringeri. [338]

The minister of Bukka II, Chaundarasa is the same as the Vedic scholar Chaundapacharya, played a very important role in the sphere of education and learning by his liberal grants. [339]

The damaged record of saka 1334, corresponding to AD 1402 refers to a dispute between Hemadevacharya of Sankabasti of Huligere and Sivaramayya, the

acharya of Somadeva Temple of the same place regarding the land belonging to the respective temples. [340] The dispute was referred to Mahapradhana Naganna Dandanyaka, at whose command purohita Sangamadeva and the learned people of the place studied the documents of both the parties, and settled it in favour of Hemadevacharya. [341] This is a corroborative evidence to prove the fact that the king and the officials took due care and attention to protect the interest of the scholars and great teachers, for which they took the assistance of learned people lest to avoid injustice to the subjects of the nation.

A record dated saka 1355 (C. AD 1433) in the reign of Devaraya II states that a sriVaishnava of Tirupathi obtained from the king a srotriyam grant and made it over to twenty four mahajanas residing in Srinivasapuram for the purpose of restoring Vedaparayanam at Tirumala. [342]

The reign of Devaraya II has been called as a bRightest period in the literary history of kannada. Among the poets who made his reign famous were some Virasaivas who have attained great celebrity. [343] Mahalinga Deva, the author of *Ekottara Shtsthala*, who composed his works for the benefit of his disciple Jakkanarya, the general of Devaraya II, was a famous writer and a great teacher.[344] Another was Lakkanna Dandesa, the general, the chief minister of Devaraya II. In his work *Sivatatva Chintamani* he speaks of it as the sutra of the Virasaiva Siddhanta Tantra, the fundamental sutra of all the Vedas and Agamas. [345] Kumara Bankanatha, the author of *Shatsthalopadesa* and other works and the guru of Jakkanarya himself was a great poet and a great patron of Virasaiva writers. [346] It has been remarked by Gubbiya Mallanna, in his *Virasaivamruta Purana,* that he spent his incalculable riches in the production of virasiava works. [347] Other writers who enriched the literature of the period included Chamarasa, Kallumatada Prabhdeva, SRigerindra, Karasthalada Nagideva, Maggiya Mayideva, Gurubasava Chandrakavi and Kalyanakeerti, the author of *Gnana Chandrabhyudaya* and other works. [348] Uddanda, who wrote the drama *Mallikamruta* modeled on Bhavabhuti's *Malatimadhava*, Ananda Purana the author of the *Nyaya ChandRika*, Harita

Venkatacarya (Tolappar) was a celebrated Vaishnava scholar of the period who wrote the *Smrtaratnakara* a work on Dharmasastra. [349]

The Kadapperi record of S. 1346 records (C. AD 1424) a grant by Sringerindra the brother of Devaraya II to Sampatkumara Pandita, the son of a learned doctor named Govinda Pandita and other brahamanas of the village Nipatataka or Kadapperi, renamed Vijayarayapuram. [350]

Inscription No. eighty eight (88) of AD 1513 from Chikmagalur district, Kadur taluk, speaks about the Acharya of Sringeri Matha Sri Ramachandra Bharati Swami, the acharya of paramhamsa sanyasis, having crossed over to the farthest shore of Grammar, philosophy and Logic, devoted to yama, niyama and other eight divisions of Yoga. [351] This guru Sri Ramachandra Bharati made to Nile Narasimha Bhatta and others, all the learned brahmanas of Kuduvalli, otherwise called Puroshottamapura, the grant of a gift as follows – "Kuduvalli, belonging to us in the Melepalu of Vasudhare Sime, which Harihara Maharaya (Harihara II), when he was protecting the kingdom in peace granted to our Sringeri Matha as an offering to Vidyasankara, has been given to brahmanas with presentation of a coin and pouring of water, in order that they may bear affection to our guru Purushottama Bharati". [352] Here follow details of the land and the distribution made was - thirty one shares to the brahmanas (Gotras specified), three forth of a share to the Goddess Lakshmi, one and quarter share to the god Someshwara, three forth of a share to the Gayatri Mantapa, half share to ? the reciting brahmana, also certain other lands to Upadhya Bhatta and to Nili Narasimha Bhatta who established the agrahara.[353]

The great Madawa guru Vyasatirtha, to whom is attributed the foundation of the new existing Vyasaraya Matha, was a contemporary of Krishnadevaraya and was the recipient of many rich gifts from the king. [354] Krishnadevaraya and Achyutaraya, in their political affairs popularised the religious teachings of his sect by himself and his disciples. [355] Purandara and Kanaka, composed songs in kannada

which soon spread over the whole of Karnataka.[356] He had the credit of establishing the vidyapita and inspiring the great scholars of the period.[357] After receiving the Kanakabhisheka, Vyasaraya made to the learned men present with profuse gifts of the gems showered on him.[358] The sixth chapter of *Vyasayogicharita* gives the information that, he (Vyasaraya) was at the head of what was practically a Hindu University in Penugonda and Vijayanagara for a period of about fifty years from AD 1487 to 1539 till he entered Brindavan on the island in the Tungabhadra.[359]

A record of Channapattana taluk of the saka year 1445 corresponding to AD 1523 by Krishnadevaraya records the grant of a village (name not clear) renamed Brahmanyatirthapuri with its two hamlets Hosahalli and Atikuppa in Honganurusthala belonging to Channapattana Sime of Kelale Nadu, to the pontiff Vyasatirtha disciple of Brahmanyatirtha described as the establisher of Vaishnava Siddhanta.[360] The donee having received and dividing it into thirty two vrittis bestowed them upon his disciple.[361]

A record of the Vijayanagara king Krishnadevaraya Maharaya in saka 1446 chitrabhanu, tai, su, 10, uttiram, saturday (28th March AD 1524) records gift of land and a house in the Devadana Village Sorappundi to Vadamalaiyar, one of the Pandits (Vidwan) of Arruvanpadi by Visvesvara Sivacharya of the Bhiksha matha at Devakkapuram, the Kaikola Mudalis and other trustees of the temple.[362]

On a slab set up near the Ganapathi Shrine in Voderhole hamlet of Kundapur of saka 1447 states (C. AD 1525) that Yatiraya Vodeya while governing the kingdom of Barkura (Barkur) granted at the request of Lingarasa Vodeya on the day of lunar eclipse, lands and money to Raghupatitirtha Sripada and Srinivasatirtha Sripada, the two Madhava teachers of Anegundi for worship and offerings to the image of the God Sri Ramachandradeva for the prosperity of the king Krishnadevaraya.[363]

A record of saka 1448 corresponding to AD 1526 from Katteragandla, Badval taluk- Cuddapha district registers a gift of land to God Chennakeshava at Katrakamdla in his administrative division of Sakali Sima which was included in Ghandikota

Sima, the nayakara territory of Demarasayya by Annayya, son of Padavite Virupaksha-Dikshita of Gargya Gotra, Apastamba Sutra and Yajus Sakha, who had performed the sarvakrutu and Vajapeya sacrifices, for the merit of the king Krishnadevaraya and Demarasayya.[364]

A record dated S. 1451 (C. AD 1529) in the reign of the Vijayanagara king Krishnadevaraya, registers the grant of an annual payment of money to twenty four acrobats of the village for the celebration of the festival on every dasami day in the temple of Tiruvengalanathadeva in the Apparaseru agrahara in Karayapuram, belonging Chigularevu in the Chiramagani, a sub division of the Gutti Rajya.[365]

Another record of the same year saka 1451 (AD 1529) records the gift of the village Yathirajupente to Rachuti Viranna Odeya of Basava matha by the swami Chandrashekarayya for the merit of the king Krishndavaraya, Demarasayya and himself.[366]

A stone record of saka 1453 (C. AD 1531) of Achyutaraya's regime we come across the information regarding the gift by Vedamarga-Pratishthacharya Talaveka Tirumalaya of the Bharadvaja Gotra and Asvalayana sutra shows the keenness of the scholar to donate the gift for the purpose of education.[367] This Talevaka Tirumalayya was a member of the very important Vaishnava family who figure in Tirupathi and Ahobilam.[368]

Even the guilds and public at large evinced interest in maintaining the mathas during this period. A stone record of the saka 1454 (C. AD 1532) found on the wall of Jambunatha Temple at Jambai refers to the ninety eight castes including the Idangai and Volangai registering an agreement apparently among the weavers to contribute to the maintainance of a matha.[369]

On a slab near the eastern wall of the Anjaneya Swami Temple at Kolinigundla we come across the information regarding the grant of land by Mahamandalesvara Chinna Timmaya Maharaje, son of Timmaraja, grandson of Ramaraja and great

grandson of Aravite Bukkaraya of Atreya Gotra and lunar dynasty (somavamsa) under the orders of the king Sadashiva Maharaya in the saka year 1466 (C. AD 1544) to the mahajanas of the agrahara of Kolinigundla in Aveeku Sima, the taxes, stotriyam, katnam, kanike, vritti and veni in that land.[370] This is an instance of a mahamandalesvara evincing interest in the field of education.

On wednesday the fifteenth day of Ashadha, in the year Visvavasu, of the saka year counted by turanga, anga, Veda and Indu 1467 (C. AD 1545) at the auspicious time of lunar eclipse, on the bank of Tungabhadra river, in the presence of Vithalesvara, on the humble application, with folded hands, of Chavaram, Venkatadrisa Nayaka whose head is on the lotus feet of the lord of Venkatadri, ornament of the fourth Gotra, a Moon to the ocean, his relatives, laden with the duties of his master, well acquainted with polity, the form of discipline, compassionate on all living beings which is the root of all faiths, acquirer of innumerable brahmanas by bestowing dainties, a pearl in the ocean, the womb of the virtuous Akkama, the very form of the fruit of merit of Kuncha-Konda-Bhupala, Sadashiva Maharaya, respected among wise, granted with joy, with pouring of libation water with fee of gold, to the famous brahmanas of various Sakhas, Gotras and sutras, well versed in sciences and learned in Vedas, the village Honneyanahalli, adorned with vegetation renamed Venkatadrisamudra along with its hamlets namely, Appalakkanahalli, Maniyur grama, Mailanahalli and Guruna Matha, the little village Bichanahalli and Varchilanahalli in the famous Belura Sime, of the beautiful Hoyisananad in Penugonda Maharajya free of all imposts with its four boundaries namely, to the east Benakanakere, the rock named Mettare and Hodukekatte tank: to the south east of (the stone named) Marulasma and the waste win of Mallayanahalli tank; to the south, below the steamlet named Bankane Kalagudda Halla, Mudimaranahalli and the bank of the streamlet named Kembare Halla; to the south west going round the boundary of Sevanthanahalli, the Sunkugoni tree named Duruhadevi; to the west from western waste weir of the famous Manchanahalli tank, the illustrious Tigulanakere and Balehalli; to the north west to the boundaries of both the villages

Kaggalihalli and Demasamudra; to the north going from the twin goni tree grown in Handikohusthala and situated to the north of the boundary of Hulohali; to the north east from the tank named Mallidevikatte at Tondehalli to the boundary of Puragrama, along with treasures on surface or underground, minerals, ready income, possibilities, water springs, imperishables and futures, reservoirs, tanks, wells, marshy land and gardens with the Right of enjoyment and the Right to grant, pledge or sell so as to be enjoyed by sons and grandsons etc., in succession for as long as Moon and Stars endure, being surrounded by amiable pious leading family priests, various scholars, and persons well versed in Vedas and other branches of knowledge with joy with pouring libation water with fee of gold.[371]

The names of brahmanas who are the vritti holders well versed in Vedanta and are well known in this village consisting of eighty five vrittis are written; one vritti is created for God Suli in the name of Madalesvara for offering of food for ever, to the beautiful and illuminating feet of God Gopalakrishna one vritti is created, Timma Bhatta, a Moon to the ocean Manidala Timma Bhatta of Kaundinya Gotra and Yajus, enjoys five vrittis, Ramakrishna Bhatta, son of Davaharadhy of Kasyapanvaya and Yajus gets one vritti; Nanjinatha Bhatta, son of Hari Bhatta of Bharadvaja and Yajus gets one vritti; Narasihya Bhatta, son of Nrihari Bhatta of Bharadvaja and Yajus gets one vritti; the learned Malla Bhatta, son of Suri Bhatta of Vadhula Gotra and Bahrik enjoys one vritti; Madhu Bhatta, son of Hari Bhatta of Bharadvaja and Yajus, becomes the owner of one vritti; the learned Narasihya Bhatta, son of Davayaradhya of Kasyapanvaya and Yajus, get half vritti; the learned Singari Bhatta, son of the learned Davaya of Kasyapanvaya and Yajus enjoys half vritti, Suri Bhatta son of Ramamanishi of Jamadagnvatya Gotra and Apastamba Sutra enjoys one vritti; Namassivaya Bhatta, son of Lakhakhane Bhatta of Visvamitranvaya and Bahrik gets one vritti; the learned Subrahmanya son of Visvanatha Bhatta of Vasishta Gotra and Bahrik, enjoys one vritti; the learned Narayana, son of Naganarya of kaudinya Gotra and Yajus, also enjoys one vritti; Suri Bhatta, son of Achi Bhatta of Haritanvaya and Yajus, enjoys one vritti; Achyuta, son of Naga Bhatta of Bharadvaja

and Bahrik, enjoys one vritti; the learned Lakshmikanta, son of Govinda Bhatta of Atreya Gotra and Sama, enjoys one vritti; the learned Tirumala, son of Narasihya, of Bharadvaja and Bahrik, gets one vritti; Vanadi Bhatta, son of Sankara Bhatta of vasishtanvaya and Bahrik, gets one vritti, the learned Subramanya son of illustrious Brahmanya of Vasishta Gotra and Bahrik enjoys one vritti; Appi Bhatta, son of Mayi Bhatta, of Bharadvaja and Yajus, enjoys half vritti, the learned Narayana Bhatta, son of Vishnu Bhatta of Kasyapanvaya and Yajus owns half vritti; the learned Koneri Bhatta, son of the learned Tirumala of Harita Gotra and Bahrik, owns half vritti, the great minded Malli Bhatta, son of Devaru Bhatta of Bharadvaja and Bahrik, gets half vritti; Lingaya, son of Putta Bhatta of JamadagnyaVatsa Gotra and Yajus enjoys half vritti; Mailara Bhatta, son of Singari Bhatta of JamadagnyaVatsa Gotra and Bahrik gets half vritti the illustrious Tirumala, son of Koneri Bhatta of Atreya Gotra and Bahrik, gets one vritti; two vrittis have been offered to all the brahmanas of various Gotras and names residing at Belluru Sthala; two vrittis to all those brahmanas of various Sakhas, names and Gotras who were previously in distress; the learned Sikkana Bhatta, son of the learned Narasihya of Kasyapanvaya and Bahrik, enjoys one vritti; the learned Kallinatha, son of Tanni Bhatta of Kasyapanvaya and Bahrik, enjoys half vritti; Timma Bhatta, son of Timma Bhatta of Kasyapanvaya and Bahrik, enjoys half vritti; Timma Bhatta, son of Virupaksha Bhatta of Atreya Gotra and Bahrik becomes the lord of half vritti; Aubhala Bhatta, son of Obaladhavari of Bharadvaja and Yajus gets one vritti; Timma Bhatta of great merit, son of Timma Bhatta of Kasyapanvaya and Yajus, enjoys one vritti in it; Hari Bhatta, son of Aradhya named Ramakrishna of ksyapanvaya and Yajus, enjoys one vritti; the learned Narasihya, son of Hari Bhatta of Kasyapanvaya and Yajus, enjoys one vritti; Lakshminrisimha Bhatta, son of the learned Narasimha of Gautamanvaya and Yajus, enjoys one vritti; the learned Nanjinatha, son of Lakhan Bhatta of Gautamanvaya and Yajus, enjoys one vritti; Nanjinatha Bhatta, son of the illustrious Aradhya of Maudgalaya Gotra and Bahrik gets one vritti; Devaru Bhatta, son of Chaudappa of Gautamanvaya and Bodhyana Sutra, is the owner of one vritti; Padmanabharaya, son of Gandhara Bhatta of

Maudgalya Gotra and Bahrik enjoys one vritti; Hari Bhatta, son of learned Gopinatha of Sandilya Gotra and Bahrik enjoys one vritti; Linga Bhatta, son of Linga Bhatta of JamadagnyaVatsa Gotra and Bahrik, gets one vritti; Tirumala, son of Galla Bhatta of Vasishta Gotra and Bahrik enjoys one vritti; the learned Tirumala, son of Linga Bhatta of Haritanvaya and Yajus, enjoys, enjoys one vritti; the illustrious Obarasa, son of Apparasa of Kasyapanvaya and Yajus, enjoys one vritti;, Narasappa, son of Narasappa of Atreya Gotra and Yajus, enjoys one vritti; Virappamantri, the karnik son of Basavamatya of gauramanvaya and Bahrik gets one vritti; Timmayamatya son of Viramarasa of Bharadvaja and Bahrik enjoys one vritti.[372]

A stone inscription No three (3) at saka 1469 (C. AD 1547) from Kurnool District, Bannuru registers the gift of the village of Kondasamudram, inclusive of all privileges as an agrahara by Ramaraju Venkatadri Ayadeva Maharaja when Sadasiva Maharaya was on the jewel throne of Vijayanagara. [373]

Inscription No. one hundred seventy six (176) of saka 1473 (C. AD 1551), from T. Narasipura Taluk records the remission by Mahamandalesvara Aunbholarajaya Maha Arasu, son of Ramaraja Timmaraja Eredimmaraja of the lineage of Bukkaraja of Araveetu of taxes which were being paid to the place by Kesava and Panchalinga temples and the brahmanas of the agrahara of *Vidyanidhi Prasanna Somanathapura* on learning that it was the holy Vasishthasrama. [374]

Stone inscription No. two hundred thirty five (235) from Kaurnool District on a slab at Ramswami Temple of saka 1477 (C. AD 1555) registers the grant by the vipravinodins, pedasamudu of Chamgalamarri and Govindayya and Madhavayya of Chennuru of their professional incomes to the learned mahajanas of Badinenipalle alias Tirumalarajapuram situated in Kambham Sime. [375]

Stone inscription No forty four (44) from Anantpur District, Hindupur Taluq on a second stone set up near the Anjaneya Temple dated saka 1478 (C. AD 1556) seems to record a gift to the mahajanas of Chanluru by a number of Vipravinodins who belonged to various Sakhas and Sutras. [376]

On a central shrine of the MadhavaRayasvamin Temple in the Bellary District, Rayadurg taluq dated saka 1478 (C. AD 1557) records that the Mahamandalshwara Ramaraja Vitthalaraja Tirumalayyadeva Maharaja remitted taxes on agraharas in the Rayadurga Sime which was enjoyed by him as Nayankara, for the merit of his father Vitthalaraja. [377]

Copper plate inscription in Sanskrit of saka 1479 (C. AD 1557) available from Kaup Udupi District records the grant of some lands in the village Mailara, made by Tirumalarasa alias Madda Heggade, the chief of Kaup and his subordinates (?) Ganapana Samanta with the cooperation of the (?) (Pegu) of the Kaup at instance of Devachandradeva for the spiritual benefit of his guru Menichandradeva.[378]

Inscription No. One Hundred Twenty Two (122) from Gooty Taluq Palem dated saka 1481(C. AD 1559) records the grant of half of the village of Murtirayapuram in the Penakaenla Sime as agrahara to brahmanas and the other half of the village to God by Vithalarajayyadeva Maharaja, the son of Murtiraja and grandson of Kandanevoli Ramaraja. [379]

Inscription of saka 1486 (C. AD 1564) from Sattenapalle Taluq, Guntur District of Mani, in the reign of the Vijayanagara King Sadasiva Maharaya, registers the grant of land to Vedamarga Pratistacharya Kometi Tiruvengalayyanagaru, the son of Tirumalayyangaru and grandson of Tallapaka Kometi Annamayyangaru of the Bharadvaja Gotra, Rik Sakha and Asvalayana Sutra by Mahamandalesvara Siddhiraja Vovalaraja of Harita Gotra Apastamba Sutra and Yajus Sakha. [380]

What is striking is the development in all directions and encouragement given to all departments of learning like Veda, History, Poetics and Music. [381] It was a matter of pride to own proficiency in more than one literature and mutual understanding and respect among the scholars of different religions was a normal phenomenon of the period. [382]

B. CURRICULUM OF EDUCATION

Individual attention being the salient point in Indian education, oral teaching and discussions were quite common in educational congregations.[383] The student who had made considerable progress in a subject got more knowledge by thrashing out a topic related to it with his guru or teacher.[384] Sometimes the other students under instruction joined in also and the subject came to be attacked from every angle. The books on different subjects in those days were mostly written in the form of discussions as in the Republic of Plato.[385] The conversation between the teacher and the pupil was the subject matter of many a book.[386] Nijaguna Shivayogi's *Anubhavasara* (AD 1500) Gubbi Mallaraya's *'Veera Saivamrita* etc., are some of the works which testify to this notion of ones.[387] Apart from the great heap of such books rendered to the student world, they made easy and interesting reading for the layman as well.[388]

The subjects studied were at first ten, namely the four Vedas-Rig, Yajur, Sama and Atharva and the six Vedangas or limbs of the Veda comprising phonetics (Siksha) Grammar (Vyakarana) prosody (Chhandas) etymology and interpretation (Nirukta) Astronomy (Jyotisha) and ritual (Kalpa).[389]

To those were added a few subjects, wherein as were learnt from the Chhandogya Upanishad, instructions used to be given.[390] They were the Ithihasas and Puranas, forming the fifth Veda.[391]

In the Vijayanagara period the only subjects taught in the agrahara Vedic schools were probably the Vedas and the allied literature; but a wider choice was offered by individual teachers who seem to have taught the trayi: the Sastras, the Puranas, the Ithihasas, the Kavyas and the Natakas, besides Music and the art of writing poetry.[392] Another subject, the study of which appears to have been popular was the Ayurveda or medicine consisting of eight angas or branches.[393]

In the *Ramarajana Bakhair* we get reference to sixty four vidhyas.[394] They are- Akshara, Purana, Ithihasa, Aakarshana, Vrthacrathya, Vedasastra, Laxshana, ShikshaKalpa, Alankara, Betalamantra, Vrachatana, Adrashya, Ganita, Mustiyudda, Ashvapareekshe, Rasavada, Shilpa Shastra, Agnistrmbha, Vaishyachandassu, Kavitva, Sangrama, Jalstamba, Drestistamba, Veda Jothishya, Varapareekshe, Belvada, Nretya, Parakaye, Gandarva, Indrajala, Suratva, Natya (Satya) Yogasastra, Vaghabanda, Shastra, Vesha, Duratva, Jela, Madanasastra, Anthu Pravesha, Veena, Ratnapareekshe, Mregapareekshe, Datavada, Dreshya Amrtya, Sanchya, Lekheta, Mohana Pakshe Pareekshe, Vagvada, Bhupareekshe, Talvivada, Stambhana, Atmapravesha Vena, Gagana Parekshe, Antu.[395]

Someshswara Sataka says that 'a kings court would shine only if it contained poets, musicians, pauranikas, comedians, historians, astrologers, clever speakers and those well versed in the military science'.[396] We may suppose that there were facilities for the study of these subjects.[397] Someshwara, in another place prescribing the qualification for ministers, says, that a minister should know many scripts.[398] At least one minister of Krishnadevaraya, had this qualification.[399] Kondamarasa, a minister of Krishnadevaraya was an expert in reading various scripts.[400] Appayya Dikshita (AD 1520-93) is credited with the authorship of one hundred and four works.[401] His *Sivarkamanidipika*, his magnumopus is a commentary on Srikanta's *Saiva Bhashya* shows that he had a thorough knowledge of Mimamsa, Vyakarana, Nyaya and Alankara practically the whole field of Sanskrit literature.[402] He handled with great ease the puranic teachings and the Upanisadic taught and showed that they were not different.[403] Madhavacharya was an ornament to the science of Mimamsa of three kandas.[404] Sayana wrote commentaries on the Vedas.[405]

In Pre-Vijayanagara period three R's were taught in village schools which normally met in the precincts of temples.[406] At the primary stage the alphabets were taught and after teaching the kannada letters the children were introduced to kannada language.[407] The ghatikas, agraharas, brahmapuries and also mathas and

temples etc. were centres of learning. At these institutions sometimes only four and sometime as many as fourteen or eighteen subjects were taught.[408] The four subjects were Philosophy (Anvikshiki), Veda (Trayi), Economics (Vartha) and Politics (Dandanite) a group which was particularly suited to princes and which in fact first occurs in Kautilyas Arthasastra; the fourteen vidya's were; the four Vedas, six anga's (anxiliaries), Phonetics: Prosedy; Grammar; Etylmology; Ritual; Purana; Logic (Tarka); Exegesis (Mimamsa); and Law (Dharmasastra).[409] To these were added Medicine (Ayurveda) Archery (Dhanurveda), Music (Gandharvaveda), Economics (Arthasastra).[410] Brahmins and others who were learned in many of these branches of knowledge served as Rajagurus while many others spread themselves in different parts of the land edifying the towns and villages of their settlements as centres of higher learning.[411] The copper plate grant recording the gift of the village Heddase by prince Marappa, younger brother of Harihara I elaborate the explanation of the subjects taught by the brahmin donees.[412]

In a work written about AD 1420 *PadamPurana* gives information about the subjects of study. They are the Vedas, Mimamsa, Nyaya, Grammar, Purana, Dharmasastra, Music, Medicine and Military Science.[413] Mulbagal Matha was a Sanskrit Academy for the advanced study of Logic, Grammar, Mimamsa and Vedanta in the later half of the AD fifteenth century in Karnataka.[414] Damaged record of saka 1432 from Arcot North on two stones set up by the side of the Siva (C. AD 1510 AD) temple records that Siva Dikshita, son of Mallamamba who was learned and had performed many *Makhas*, obtained the village Kinjilikuppam from the king and after constructing two tanks gave it to four of his relatives who were subjected to the conditions that they should not bear ill will amongst themselves nor mingle matrimonially with other castes, should be ardent in the study of Vedas and Sastras and should worship only Vishnu or Isvara.[415]

Kanakadasa in his Mohanatarangini speaks about the subjects like Veda, Agama, Upanishads, Bhagavata, Purana, Itihasa and Yoga Sastra being taught in the primary level of education [416]

Inscription of AD 1390 gives information about the grant of land to the brahmin teacher who was teaching Sastras.[417] Another inscription of AD 1512 of Kuppe Village speaks about the subjects like Veda, Sastra, Kavya, Purana being taught in the schools. [418] An inscription of AD 1524 from Mattati Krishnarayapura speaks about the subjects like Veda, Vedanta, Purana, being taught in the agrahara.[419] Kallahalli inscription of AchyutadevaRayas time gives information about the subjects like Vedas, Sastras being taught to the students.[420] In this way at the primary level (balashikshe) reading, writing, memorisation, study of Mathematics, Jyotishya, Veda, Purana occupied prime importance.

The king supervised carefully over the question of education of the members of the royal family. [421] Arrangements were made to educate them in sciences of Politics, of Elephants, Archery, Medicine, Poetry, Grammar, Drama, Literature, the Art of Dancing, Singing and Instrumental Music. [422]

Translation was going on in this period on a very wide scale to enrich the curriculum of studies. [423] Gadugina Narayana (AD 1430) translated the Mahabharata into kannada; Timma Kavi completed it later at the request of Krishnadevaraya. [424] Having heard the story of Bharata in his court Krishnadevaraya called Timmarasa seeing him among his poets and honouring him in the due fashion by giving him dress, ornaments, he said, "tell the remaining part of Bharata left unfinished, but considered good and told by Kumaravyasa in ten parvas in a manner that pleases all". [425] *(Lesenisi Modala Kumaravyasa Dasha Parvagala Heleda Bharatada Ulida Parvagala Nee Sakala Janagala Mechchuvante Pelu).* This shows that the Vijayanagara kings like queen Elizabeth encouraged translation. [426] Santaladeva (AD 1565) translated Vijayakumaris story from Aryabhasha into kannada. [427] The fact that Sanskrit works were translated into kannada throws some light on another problem and it is that people in Karnataka did not like to study works in Sanskrit and they preferred kannada. [428] Mallikarjuna(Devaraya III) Raya honoured one Adityaraya, a brahmana learned in the Vedas, Sastras, Puranas and the six systems of philosophy with the grant of a village named Devarayapura in recognition of his

scholarship.[429] It is said that the scholar was examined by the king in all the branches of learning in a learned assembly, and was honoured in the open court.[430] Tirumaladeva Maharaya made a grant of one vritti of land in a village for the study of the Rigveda and another for the study of Yajurveda.[431]

The composition of the Vedic commentaries is generally attributed to Madhavacharya, for in the colophons of them the term Madhaviyam occurs or at least it is considered they were the joint production of Madhava and Sayana.[432] But the colophons of all these works state that they were the productions of Sayana and were called Madhaviyam.[433] Sayana says that he took up the brahmanas for interpretation after finishing the commentaries on the Rig, Yajur and Samaveda Samhitas.[434] In the introductory verses *Purusartha Sudhanidhi* and *YajurVedabhasya* it is said that king Bukka I asked Madhvacharya to compose the treatises, but he told the king that his brother Sayana was proficient in those subjects and consequently Bukka asked Sayana to compose the works.[435]

Caunda Madhava (Chaunda Madhava), the minister of Marappa, the brother of Harihara, in charge of Banavasa country cleared and plained the ruined path of the Upanishads which was overgrown and dangerous from the serpents, the proud advocates of evil doctrines and hence called the guru who established the path of the Upanishads.[436] Naraharitirtha is said to have written commentaries on *Yamalaka Bharata* as also on the Upanishad and Sutra Bashyas of Anandatirtha.[437]

Sri Satagopajiyamgaru, a Srivaishnava guru saka 1482 (AD 1560) holds the titles of *Sarvatantra Svatantra* and *Ubhaya Vedantacharya* speaks that Satagopa was a Vedic teacher.[438] Battogi Dikshita, the well known vyakarna scholar of the seventeenth century is believed to have been a disciple of Appaya Dikshita and studied Vedanta and Mimamsa under him.[439]

As already discussed Mulbagal being a Sanskrit academy for the advanced study was headed by the great teacher Sripadaraya.[440] The ascetic Sripada in addition to his being the head of the Sanskrit academy of philosophy and starting

the school of vernacular religious poetry among the vaishnavites, seems to have wielded much influence in the court of contemporary kings of Vijayanagara and Gajapathi kingdom.[441] The impetus and encouragement given for religious study and Sanskrit scholarship should have been immense.[442]

Some verses from *Rasamanjari* and *Satyavadhuparinana* are cited in the Sanskrit anthological work *Prapancadarpana* in which however the works mentioned above are attributed to Krishnadevaraya, but to his poet Alasani Peddana.[443] The *Sakala Katha Sarasangraha* have been written by the emperor at the command of his Guru Vyasatirtha.[444] Krishnadevaraya says in his *Amuktamalyada* that he culled out stories from the srutis, Puranas, Upanishads and Samhitas composed the Kata Sarasangraha.[445]

Music also formed a part of the curriculum in higher stages then.[446] Karnataka had her own style of music known as KarNataka and in the reign of Devaraya II it marched to its zenith.[447] Bharata, the great authority on Indian deamatugry admits that music in the form of singing, dance and use of musical instruments had much advanced.[448]

Kallinatha who translated Sarangadeva's *Sangeetaratnakara* flourished in the reign of Devaraya II. Kallinatha and Pandavuk tried to relish the south Indian music in the light of the north Indian music.[449] School boys and girls were able to sing simple poem set to music and even the wives of Suzerains knew how to play on musical instruments.[450] Students of music gave guru dakshina to their teachers.[451] Krishnadevaraya gave to his music teacher a pearl necklace for teaching him to play veena.[452] Regent Ramaraya's partiality for music is well known.[453] It was through music that Sripadaraya popularised his cult of Dvaitism in Karnataka by setting his simple but heart rendering verses to music and his three famous disciples Purandara of Pandharapura, Kanakadasa of Kaginele and Vadiraja Swami of Udupi gave greater publicity to their principles by preaching their religion through music.[454] Their numerous disciples moved throughout Karnataka and educated the masses in

a higher sense through homely poems.[455] Krishnadevaraya encouraged fine arts and gave two villages for the maintenance of a dancing master in the temple of Brahmeshwara.[456] Laxminaryana, the Natyacharya (the teacher of dances) dedicated his Sangeeta Suryodayam to the king.[457]

Sri Purandaradasa, being a staunch advocate of Dvaita preached the tenets of Dvaita Vedanta in a simple and clear style through the attractive medium of melodious keerthanas from Bhagavatha, Upanishads, Upakhyanas and the intense presentiments of great sages.[458] They also contained divine incident from Ramayana and Mahabharata.[459]

In the ghatikhas the teaching methodology and the system was totally framed to suit to the situations that prevailed in that period of time. Since the organised class room communication was not found, very few students, selected on the basis of his capacity to grasp were admitted to take up the studies. The limited number of students enabled the teachers to concentrate on individual students and his progress.[460] In one of the poems written in AD1455 the author of the poem Vidyananda speaks about the peaceful atmosphere to prevail in the gurukula for good education.[461] Due importance was given for the selection of the teachers. Since the teachers have the responsibility to mould the character of the students he was expected to possess the creativity and positive attitude.[462] The relationship between the teacher and the pupil was very cordial. After submitting the previous lesson only the student was permitted to go for the next lesson. Since he was expected to be upto date, every day was a examination for him. The one who participates in a scholarly meet and defeats a scholar was called *'Ghatika vadi'*. Mastery over each Veda was considered as a stage or gatta. Student who gets through shloka patana was called *Ghatika Sahasi*. Along with these titles he was awarded titles like Kravinta, Shadangi, Dvedi, Trivedi, Chaturvedi, Ghaisadi.[463]

C. EVALUATION METHOD

By this time apart from Ithihasa, Purana, Smriti, Vedangas, Tarka, Vyakarana, Mimamsa, Sahitya, Alankara, Jyothishya, Astronomy has become the subject of the curriculum of education.[464] Students were selecting the subjects of their choice and were of the habit of byhearting the lessons taught to them by the teachers and the teachers in turn were testing the students everyday.[465]

There was no examination at the end of the period of study as at present.[466] They were expected to prove their talents in front of the great pandits to get the blessings of the teachers.[467] Payment of the gurudakshina was only obligatory and not compulsory to receive the blessings of the teachers. If a learned man wanted the support of government he was sometimes examined in a public assembly.[468] In AD 1447 Adityaraya, the author of *'Bhashyabhusha'* was examined in a learned assembly in all the branches of study and all the learned men were pleased with him and the king then granted him the Nallangi village.[469] In an earlier example, a Kadamba king himself examined the learned candidates for the membership of an agrahara.[470] Krishnadevaraya tested the candidates who wanted rewards from him.[471] These tests consists in carrying out intellectual facts in which he heartily enjoined and took a prominent part.[472] A favourite method of his was to set down half finished verse and to ask the poet to finish it in a particular manner.[473]

Like Upanayana, Utsarjana and Samavartana (one at the beginning of the academic year and another at the end of the course of education) became very popular just like the modern send-off function to outgoing students.[474] The convocation ceremony was called ghatikotsava and the one who received the degree *"Ghatikatsahasi"*.

In those days the Jangamas who were fairly educated were a kind of school teachers went to the residence of their bhaktas (disciple) and casually examined the boys and girls under instruction, thus served the purpose of modern inspectors of schools.[475] Whenever they went they recommended the good books to be read and also unburdened their minds that were heavy with education. They did not have

separate university centres or big colleges [476] and these wandering priests were the village teacher, the high school master and the university professor all in one. [477] Such a system being broad based was suited to Karnataka and hence penetrated into the heart of it and did read good to the people. [478]

However the teachers were examining their students is best exemplified by an instance from the life of Kanakadasa. One day to test the students Vyasaraya gave banana fruit and instructed his students to eat it in a place where there is no god. Except Kanakadasa, all others ate the banana by hiding from one another. But Kanaka who had the presence of mind and deep knowledge about the presence of God in animate and inanimate objects returned the same to his teacher without eating. When asked, Kanaka gave the reply that there is no place without God.[479] On another occasion Vyasaraya posed a question to his students that "who is capable of going to Vaikunta from amongst us". Although other students failed to answer Kanaka gave a very convincing reply that if a man give up his self, there is every chance of he reaching Vaikunta, (merging with God). [480] In this way Kanaka proved himself more intelligent than other fellow students of Vyasaraya. Thus we come across corroborative evidence regarding the method evolved to test the students by the teachers of this period. We have the information regarding the kings, queen's, court ladies and great scholars evaluating the performance of others in great learned assemblies. [481] King of Tanjavor Raghunatha had the credit of testing the court poets and poetesses who had the capacity of produce one hundred poems in an hour of the day. [482] This enables others to improve their knowledge and develop a competitive spirit in them. Ratnakaravarni, the great poet who produced the work *Bharateshavaibhava* could produce the same by living in the midst of these types of great poets and poetesses of the period. [483]

Great importance was attached to reading which was perhaps the unit or the testing yard-stick for examining candidates under instruction. [484] Mechanical reading without making the meaning explicit was tabooed. [485] The *birudu* (for other biruder title) or title *'Kannada Jana'* was given to him who could read without faltering,

stopping or boring, nor making it cumberous or spoiling the sentiment of the passage thus sending home the ideas of the passage. [486]

C. METHOD OF TEACHING :-

Hindu society was broadly grouped in four occupational categories namely; brahmanas, kshatriyas, vaishyas and the shudras. [487] The sacred texts speak of learning and teaching Veda and officiating at sacrifices and receiving gifts at rituals as duties of the brahmanas. [488] According to the smritis a brahmin boy has to undergo upanayana between the ages of seven and nine. [489] After upanayana if the boy is interested in priesthood he has to acquire first an elementary knowledge of Sanskrit and then learn Vedic recitation under the guidance of elders at home. [490] Altekar A. S in his study on Education in Ancient India says "several examples are prescribed in Vedic and Upanishadic literature of fathers themselves teaching their own sons. The father himself was to begin the Vedic education because it was he and he alone who was regarded as eligible for teaching the *Gayatri Manatra* to the boy. [491] Recourse was had to another teacher only if he was unavailable for the purpose". [492] The Somesvara Sataka says that one can learn things in the following ways.

1. From those who know the subject.
2. From the Sastras and learned works.
3. By observing those who do things.
4. By ones own intelligence and finally.
5. Keeping the company of good people and concludes, 'just as many streams go to make an ocean, so many ways make a man learned'. [493]

Primary education, obviously, commenced with the reading and writing of alphabets and mathematics. [494] Previously the students used to take coaching from their gurus, in the homes of the gurus called gurukulas, where the students stayed with their gurus till the completion of their studies. [495]

Learning by-heart was very common in ancient days in Karnataka as in the rest of India. [496] The pupil always put questions to the teachers on doubtful points and got their doubts cleared. [497] That throws light to some extent on how education was carried on by the question and answer method. [498] After being sure that the pupil learnt by-heart and understood the piece that was given the previous day, the teacher taught new portion. [499]

Hampi, Sringeri, Harihara Temple, Kukkanur Agrahara, Narayana Matha Agrahara, Pratapadevaraya Agrahara, Chandigala Agrahara, Somalapura Agrahara, Tirumala Temple Tirupati, Ramachandra Temple Penugonda, Kama Koti Temple Kanchi were acting as important educational centres.[500]

Kanaka in his '*Mohana Tarangini*' speaks about Hampi as a very important education centre. He also speaks about the commencement of education with '*PundaRikaksha*', '*Balakshara*' [501] Vedas, Agamas, Upanishad, Bhagavatha Purana, Itihasa, Yoga Sastras were taught in the mathas, temples and agraharas. In the agrahara of Hampi Yoga, Nyaya Vedanta, Sankhya, Mimamsa, Vaisheshika were taught.[502] Rajaguru Shree Vyasaraya was teaching Tarka, Vedanta to his shishyas. He was teaching for both the Sanskrit and kannada Sastra studying students. [503] There were also brahmin houses with the chatras to the needy and deserving students. These students were taught by the Brahmin Pandits, Jyothishyas, Ashtabasa Kavis, Gamakis, Tarkikas who lived in the city. Primary teacher taught Choupadi.[504] Kanakadasa speakes about the grant of one lakh cows, sixteen types of mahadanas to the karanikas who recited the Vedas to those who were experts in the Agama Sastras by Krishnadevaraya.[505]

Mahajanas and Gaud Prajegal of Maddur granted some land in the village Maddur otherwise called Upendrapura for feeding pilgrims and for reciting Vedas and Puranas in the temple of Desinatha when Bukka I was ruling Vijayanagara in the Saka year 1302 (C. AD 1380) shows recitation was one of the methods to impart education for which even people made munificient grants.[506]

A record of Vijayanagara king Viruppanna Udaiyar (Virupaksha II) son of Harihara Udaiyar (Harihara II) found on the west wall of the second prakara of the Arunachalesvara Temple of saka year 1310 (C. AD 1388) records that kings cousin Janmana Udaiyar (son of Kampa II, grandson of Bukka I) granted land to provide for five persons who had to recite the Vedas for the merit of his deceased father Kampanna Udaiyar II. [507] Devaraya II in November AD 1428 visited Tirumala Temple and made substantial gifts for the revival of Veda Parayana (religious discourses in the temple). [508]

Fragments of stone inscription lying in the compound of Markandesvara Temple in Bailur, Bhatkal Petha of AD 1453 registers a gift of land made over to one Narayana Bhatta by the people (DesaSamastaru) for conducting the daily recital of Purana. [509] Other details are lost. The grant is said to be free of all imposts. It is further ordained that the people of the place should invite the bhatta reciting the Purana, evidently Narayana Bhatta at the ceremonies of Pitrekarya, Devakarya, Marriages and Upanayana. [510] After making a religious appeal for the preservation of the grant the record states that Adhikari and the people representing the public at large envisaged an arrangement and got the inscription incised, with a view to continue the sacred reading of Puranas. [511] With usual imprecation the inscription ends abruptly, part of it being pulled off. [512] Fragments two to four of the same gift made to Narayana Bhatta of Gujadi and lay down that the daily recital of Puranas should be conducted by him in the temple of Madakesava for thirty days in the month of Sone. [513] It is likely that all the fragments belong to one and the same inscription.

Stone Inscription No two hundred and six (206) from Arcot District, Walagal Taluk of saka 1425 (C. AD 1503) of Venkataptideva seems to register some provision for recitation of Kausika Purana and Ttiya Purana mentions Kandadai Appanagar Ubhaya Vedantacarya... and Cholingapuram. [514]

In AD 1523 for examples, a gift of land was made, to a particular individual. Its object being the recitation of the Sanskrit Vedas, dravida Vedas (Prabhandas) and the exposition of Vedanta.[515] Eleven years later Achyutadeva Maharaya made a gift of land and a house for the merit of Periyaswamy Narasanayaka to each of the two Vaishnava brahmanas who recited the Puranam known as the 'Bhakti Sanjeevini' in the temple at Narasingapuram.[516]

During the AD tenth century the caste system became so rigid, as a result curriculum slightly varied to suit the conditions of the castes and professions. In this was the three Vedas and the knowledge of profession the pupil was to follow were given at home by the parents. In this was father himself became teacher to his son.[517]

From the literature of the period it can be made out that a broad type of general education was given to the middle class people.[518] The middle class people then as now did aim at specializing in mere bookish knowledge.[519] Education from the point of view of the vocation they were to follow was given to them.[520]

During the palmy days of Vijayanagara trade merchants (baniyas) gave only the knowledge of three R's to their sons as do the Marwaris now and cared more for developing their commonsense and shrewdness.[521]

Madhavacharya (Vasudeva) (C. AD 1200), founder of the Dvaita Philosophy showed an uncommon intelligence even before his fifth year.[522] His father taught him the element of Sanskrit learning and the three Vedas in the privacy of his house.[523] He used to repeat the whole Veda and to give correct interpretation of the obscene passages even before he received any instruction and used to tell the people that he had learnt them in his previous birth.[524] At the age of seven or so he had his upanayana and went through a course of Vedic studies.[525] He used to answer all the questions that were asked by his guru.[526]

We can make out the nature of education given to the children of the Baniya from this pen picture of Barbosa; " They have wide holes in their ears into which an egg would fit even carry in their breasts great pouches in which they keep scales and weights of their gold and silver coins and precious stones, their sons also begin to carry them as soon as they are ten years of age. They go about changing small coins. They are great clerks and accountants and reckon all their sums on their fingers". [527] This description leads us to believe that the sons of the merchant class people did not receive bookish education in schools. [528] They received education of three Vedas and Indian accounts or book keeping at the hands of their parents.[529] Veerapanchalas also belonged to the elite of the social fabric. A record of AD 1372 speaks of Terakanambi Veerapanchalas thus "all the Veerapanchalas.... verse in weighing and comparing in Vedas, Science, Logic, Grammar, Poetry, in pronouncing distinctly palatals and labials, in training horeses and elephants and in holding the breath charged with perfume; passed masters in reading, writing and arithmetic and deception of skillful people... perfumes of Sarasvathi with rare jasmine, ornaments in the ears of Sarasvathi".[530] This description gives an idea regarding the proficiency of the Veerapanchalas in their profession and a grounding in bells letters.[531] The mention of pronounciation of palatals and labials clearly indicates the great importance they attached to phonetics.[532]

Each village or small group of villages had a pial school in which the teacher, who was generally called vatti, taught the three Vedas to children of school going age. [533] The school was either held in the pial of the teachers house or in a public building or under the shade of some big trees. [534] In *Mohanatarangini* of Kanakadasa, we have the pen picture of teachers of primary schools with their canes and shirts with strings, instead of buttons, who were experts in composing verses in four lines (chaupadi gavite) and childrens books with illustrations in colour. [535] The children learnt to write on dust or sand alphabets and combinations of consonants with vowels and figures up to one hundred. Then multiplication tables and multiples of fractional parts by integers and lastly, tables of money, weights and measures.[536]

We have an interesting description of the working of the schools and the method of teaching followed in them in the writing of the traveler Pietro Della Velle. He says: "They (the boys) were four, and having taken the lesson from the master, in order to get the same by-heart and likewise their former lessons and not forget them, one of the them singing musically with a certain continued tone which had the force of making a deep impression on the memory, recited part of the lesson : as for example, 'one by itself makes one'; and the boys wrote down the same number not with any kind of pen, nor on paper but (not to spend paper in vain) with his fingers on the ground, the pavement being for that purpose strewed all over with very fine sand, after the first had written what he sang, all the rest sang and wrote down the same thing together. Then the first boy sang and wrote down another part of the lesson; as for example, "two by itself makes two" which all the rest repeated in the same manner, and so forward in order. When the pavement was full of figures, they put them out with the hand, and if needed be, strewed it over with new sand from a little heap which they had before them where with to write further. And thus they did as long as the exercises continued, in which manner likewise they told me, they learnt to read and write without spoiling paper, pens or ink which certainly is a petty way and secure way of learning".[537] In Pietro Della Valle, we have the first account by a western of the monitor system, an intelligent student assisting the teacher in teaching which is one of Indias contribution to western pedagogy.[538]

From dust writing (*Dhulakshara*) they proceeded to write on papers, and to reading and to arithmetic.[539] In arithmetic they proceed from addition, subtraction, multiplication and division to simple interest and the rule of three.[540]

In the later stages, the books which were studied were Jainism, Bharata, Vidura Neeti, Amarakosa, Panchatantra, Someswarasataka. Some of the scholars also taught the names of the years and Stars, of the different points of the compass and a variety of songs and verses celebrating deeds of gods.[541]

Krishnadevaraya, the greatest of the kings of Vijayanagara is believed to have been the author of a great prabhanda by name *Amuktamalyada*. In this work a king named Yamuna teaches a number of principles pertaining to state crafts to his son, the heir apparent before he retires to the woods. [542] These teachings lay bare with astonishing frankness the class character of the state as represented by the king. [543] For example father advises the prince not to kill the enemy after his defeat, but seize his wealth, for say 'He of what use are the fangs of a serpent when they have lost the sharpness,[544] your enemy will all the more be loyal to you for the kindness you have shown'. [545] The king even advises the surrender of half of one's own kingdom for acquiring friendship of ones enemy, so that the fear on one's internal enemy is completely eliminated. [546] This was the method adopted by the ruling sovereigns to educate their children on *'Rajyadharma'* (duties of the king) like businessmen teaching business knacks to their children.

Sri Purandaradasa has been acknowledged as Karnataka *Sangeeta Pitamaha* and is credited to have composed four lakhs seventy five thousand songs inclusive of Keertanas, Suladis and Ugabhogas. [547] He was also a poet of varied genius. His songs are known for their simplicity. [548] His compositions have undoubtedly an everlasting popular appeal as they are Sung every day. Masti Venkatesha Ayyengar an eminent scholar in kannada has beautifully expressed his opinion regarding the works of Purandaradasa says that they indicate a mind familiar with the world and its ways inclined as much to see without as within, wide knowledge, deep experience and a great love of humanity are visible in them, their range is great. [549]

The songs of this great saint are filled with devotional fervour and express great philosophical ideas. [550] He regards music as an effective sadhana for conveying his tense devotion to the lord. [551] The philosophical truths and the truths about human life are essentially emotive in character and can be best grasped only when they are moodwise communicated by means of an aesthetic medium like music and not simple prose or logical narration, thus seems to justify the use of music as a medium of philosophical and ethical communication by Purandaradasa.[552]

Infact, Purandaradasa's teachings are mostly ethical in character and it may be regarded as an ethical amplification of the theoretical well knit ethico-metaphysical system of Dvaita Vedanta. [553] While the ethics of Dvaita Vedanta is necessarily found in the form of theoretical doctrines, it is expressed by Purandaradasa in the form of most insophisticated musical compositions. [554] The ethical prescription formed in their usual form of general injunctions (Samadamadi) are worked out into their particular details and expressed by Purandaradasa in their concrete forms of manifestations in the life that is actually lived, so as to be easily grasped and remembered by common people and thus the credit of carrying the philosophical message of Dvaita Vedanta with all its ethical implications to the life of illiterate common folk from the level of the learned pandits goes to a very great extent to Purandaradasa among Haridasa's. [555]

He has presented the philosophical truths in the context of the actual life of common people. [556] Moreover his compositions contain a rich philosophical import in recognition of which Sri Vyasaraya characterised them as *Purandaropanishad*.[557]

Purandaradasa composed many songs in which he exhorted people to live in this world and live successfully with devotion to Hari. [558] His songs are full of philosophical thoughts expressed in simple style and full of zeal for life. [559]

E. TEACHINGAIDS

It seems that sand and rods were used for writing or rather practicing letters in this elementary schools, perhaps board and chalk were used. [560] 'For example Kumaravyasa (C. AD 1340) refers to them in his work – for me the pride of not holding board and chalk and the joy of not erasing written word and also of not borrowing the style of others'. [561] *(Halage Balapava Pidiyadondaggalike Aedavettalu Padendaggalike Para Doddavada Reetiyakke Kolladaggalike).* Palmyra leaves were also used by high officers and those who knew writing well.[562]

The above description will give us the information about the use of black board and slate by the student and the use of palm leaves by the officers at the official level.[563] Kanakadasa in his *Mohana Tarangini* gives different methods used by the students to study the letters taught by the teachers like writing on the sand, by using the hand itself and memorisation method. In one context he gives this discription '*Kanta Patadinda Oduva Karanika, Purohitaralli YogyaradavaRige Laksha, Laksha, Kotigattale Govugalannu lekka madi dhareyeredu dana madidanu.*[564] We also come across information about the use of cane while teaching use of coloured books and the use of specticals *(Chatiyannu Hididu Sanna Makkalige chowpadigalannu Odisuva Hiriyaru banna bannada Pustakagalannu, prathi mada ballavaru Kannadakka darisuttiddaru.*[565] Students used to go to the school in the sharadruthu (Spring Season). There they used to write on the wooden sticks with black ink. While writing on the palm leaves, they used to repeat again and again for the purpose of memorisation.[566] Petrodella Velli speakes about the use of sand for writing and memorisation method i.e. "*Ondondli Ondu, Yeraderadli Nalku*".[567] Nicolo Konti a Venitien traveller says that only the people of Cambay used paper and the rest used the leaves of the trees.[568] From this description we understand that the palm leaves included in the items that were listed amongst the items which were taxed.

Describing this practice Abdur Razak remarks:- 'Those people have two kinds of writing, one upon the leaf of the coconut (a mistake for todi palm) which is two yards long, and two digits broad on which they scratch with an iron style.[569] These characters possess no colour and endure but for a little while. In the second kind they blacken a white surface on which they write a soft stone cut into the shape of a pen, so that the characters are white on a black surface and are durable'.[570] This kind of writing is highly esteemed.[571]

A copper plate grant of AD 1382 mentions the goods on which taxes were levied. It says that tax on palmyra leaves (for writing upon the haga) per malavi was laid.[572]

In Ancient India there were many sylvian abodes of learning.[573] The rishis and saints of old functioned more or less as walking encyclopedias.[574] With the development of the art of writing the necessity for preserving knowledge in written form came to be realized.[575] The spread of lay education and the rise of secular schools necessitated writing on a large scale and the preservation of manuscripts and books.[576]

Libraries also constituted an important limb of the education system. During the days of the Vijayanagara kings public libraries were not unknown.[577] A grant of land by king Bukka II in saka 1329 (C. AD 1407) vyaya, to Pauranika Kavi Krishna Bhatta for the renovation and proper upkeep of a library belonging to a matha at Sringeri is an instance in point.[578] This record from Vantyala a hamlet of Pradura (Perduru) in Udupi District mentions the gift of the village Bramhavara in Barkur made a certain income from other villages including Kanyaya Pentanna and Belmaji to Puranika Kavi Krishna Bhatta of Sringeri for maintenance and renovation of a Pustaka Bandara belonging to Sringeri Matha.[579] Kavi Krishna Bhattas son named Shankara Bhatta figures in another record.[580] From the village, these two records are important for their mention of the existence of a library attached to Sringeri Matha.[581]

In keeping with the prescriptions of the Agamas some of the bigger temples in South appear to have maintained libraries.[582] We get reference about libraries a *Sarasvathi Bhandara* was set up by a private person named Pallapalli Nilakanta Nayakkar in a mantapa erected for the purpose.[583] Nearby he also installed the images of Sarasvathi, Vedavyasa and Hayagriva, the three presiding dieties of learning.[584]

Donation made for the maintenance of these institutions are recorded in several inscriptions.[585] Though no specific references to libraries are found in them.[586] We can infer that for their proper functioning the mathas, ghatikas and pathashalas

must have each maintained well stocked libraries for the use of the teachers and the taught. [587]

Thus as the propagation of learning was attended to by schools and Vedic seminaries and as the Saiva and other religious organisations also co-operated in the dissemination of knowledge, well equipped libraries containing many manuscripts must have been maintained by these institutions. [588]

F. DURATION OF THE COURSES:

The upanayana was a very important sanskara in ancient India and also in Karnataka. This was followed by the brahmanas and also among other castes.[589] Usually the education commence from the date of upanayana. [590] But this became formal during the AD tenth century and debased in the AD fourteenth century in Karnataka. [591] As in the Malavalli inscription kshatriyas performed the sacrifices, studied the Vedas and followed the religion preached in the Puranas and not in the Vedas. The brahmins studied the Vedas and followed the religion preached in the Vedas. [592] In this way there was slight difference between the brahmanas and kshatriyas as far as the syllabus is concerned.

In the Lingayat system we find religion and education merging together imperceptibly. [593] As soon as a child is born, the family guru comes and does the *lingakattu* (investing with linga ceremony) which may be linked to the upanayana ceremony of brahmanas. [594] According to Basaveshwara brahmanas get the deeksha at the age of three, kshatriyas at the age of six, vaishyas nine and shudras twelve.[595] The guru at the linga ceremony repeats certain Mantras with the notion that the child has a blank mind. [596]

In the Guruparampara we get information regarding Van Satagopajiyar. [597] The *'Sannidhi guru parampara'*, a small work in tamil dealing with the lives of the successive heads of the Ahobila Matha, mentions that Van Sathagopajiyar was the son of Kidambi Sri Kesvacharya of Tirunarayana Puranam (Melkote in Mysore)

having been born on thursday, the fifth lunar day of the bright half of the solar month Purattasi in the cyclic year Siddharthi current with saka 1301 and kali year 44480; and these details work out to 18th August AD 1379.[598] His vidyaguru was Ghatikasaten Ammal Alias Varada Kavi of Kanchi and he studied under him up to his twentieth year.[599] Sriman Narayana Jiyar, the disciple and successor of Sri Vasanthagopa Jiyar, who founded the Ahobila Matha of the vadagalai sect of the Srivaishnavas was an elder contemporary of Srimat Vyasatirtha.[600] Narayana Jiyar must be the Sathagopa Yati whom Allasani Peddana, the poet laureate of Krishnadevaraya, mentions as his guru and to whom he offers his adorations as the asylum of all learning; and the dispeller of the thick darkness of sins of his disciples through the Moon light of his kind looks.[601]

Brahmanyatirtha's disciple Vyasaraya, has the credit of establishing a matha known as Vyasaraya Matha at Sosale, Tirumukudlu Narasipura Taluk.[602] His guru Brahmanyatirtha has his matha at Abbur, Chennapatna Taluk.[603] According to a work called Vyasa Vijaya which gives an account of Vyasaraya. This is how he became a disciple of Brahmanyathirtha – 'A women whose husband was in a moribund condition, was preparing to become a sati. But being dissuaded by her friends and advised to go to Brahmanyatirtha, went to him and sought his advice in the matter. He blessed her that she should continue as a wife and bears two sons, of whom she was to hand over to him the elder and live with the younger. On returning home she was surprised to find her husband revived and according to the sages prediction she in course of time bore two sons, the elder was brought up in his matha by Brahmanyatirtha. He was then sent to Mulbagal, where he studied for twelve years under Madhava named Sripadaraya'.[604] From this para we can understand that a student should take up education at least for twelve years after the upanayana ceremony. Some were taking up education for life.[605]

The course for students at Vedic training centres covers a period of seventeen to twenty three years.[606] The first part of the training Adhyayana or learning of the

Vedas by rote extends over a period of six to eight years, followed the study of Vedangas or auxiliary subject, for a period of three to five years depending upon the capacity of the students. [607] Previously the students use to take coaching from their gurus in the home of the gurus called *Gurukulas* where the students stayed with their gurus till the completion of their studies. [608]

In conclusion one can say that the course of education varied from person to person, depending upon his interest in studies. But the usual course of study was a period of twelve years.

G. WHETHER THERE WAS ANY CHANGE-TEACHER STUDENT RELATIONSHIP

During the AD tenth century caste system became Rigid. As a result curriculum slightly varied to suit the conditions of the castes. [609] Whatever it may be the syllabus both at home and school depended upon the human experience and it was liberal also. [610] It is significant to note that during the Vijayanagara period even shepherds of KarNataka were much cultured and educated though now they have become proverbial for ignorance and dull headedness. [611] They could even write books. [612] A Sanyasi who had seen a book written by a curumber (shepherd) states that they were numerous and powerful, but it is stated that they had certainly held power as late as the time of Krishnadevaraya. [613]

Madhavacharya (C. AD 1200) commenced a course of study in the Advaita under the guru Achyuta Prakasha. [614] At every stage Madhva (Purnaprajna) used to raise objections to which the guru was unable to furnish satisfactory answers, but was very much impressed by the earnestness and scholarship of this disciple.[615] Therefore he was asked to take charge of the matha and teach other pupils in accordance with his own views. [616] In this Madhava became a perfect teacher.

Like the name Vijayanagara symbolizes the educational importance given in this period, The capital city was a busy educational centre. [617] According to Somanatha

Vyasaraya was a mine of learning, honoured and respected by the king Krishnadevaraya.[618] He had profound students like Srinivasatirtha, Surendratirtha, Govindawodeyar, Vadhiraja etc.[619] He was the father of Haridasa Movement and his disciple like Purandaradasa and Kanakadasa continued the tradition in a popular way through the keertanas and musical padas.[620]

In *Mohanatarangini* Kanaka refers to innumerable agraharas of Shatdarshana brahmanas, temples of Shiva and Vishnu, learned bhaktas of both and the countless bhuktashalas (free boarding houses).[621] The learned persons had shishyas (students) in their houses and gave them food and leaf.[622] Besides primary teachers teaching Chaupadi, adorned Dwaraka which was no other than an important city of Karnataka.[623] There were often cultural and literary meetings.[624]

On the revival of the Virasaiva sect on a broad basis, we hear of the Karnataka lady coming into her own in the days of Rayas of Vijayanagara.[625] Within the palace of the Vijayanagara kings, accomplished women performed various services.[626] The reading of sacred works was one of the means of educating the ladies in the palace and an honourable occupation open to women in the period.[627]

The vachanas of the Virasaivas are all in simple straight forward and unsophisticated prose of the common people and present a marked contrast to the highly or not a stylish champu which still found favour with scholarly poets.[628] They were definitely influenced by the simple and direct teachings of the Upanishads, Epics, Agamas and Shivadarshanas though the last two might have come to the kannada teachers in their tamil garb.[629] In other words, they used for the first time and hitherto untapped sources in Sanskrit and other languages and succeeded in producing a rich harvest of varying literary merit.[630] From this angle of literature, the service of Virasaiva poets like Harihara and Raghavanka who brought into currency new metrical form; like Ragale and Shatpadis deserves greater credit.[631] Harihara wrote sketches of the lives of many shaiva saints in South India in impassioned lines of ragale or blank verse which tingle with devotional fervour.[632]

In the same way Raghavanka perfected a scheme of shatpadi based on the metrical principles underlying the ragale.[633] It was readily seen to catch the kannada ear much better than the Sanskrit verse scheme *Kanda* and *Vritta* since percentage of Sanskrit words could be minimized and artificial nasalization of words demanded by old kannada Grammar wholly avoided.[634] During the Vijayanagara period Raghavanka's work was a model to all the later writers.[635]

The viraktas had innumerable disciples. They sent their disciples to have discourses with prominent scholars of South India.[636] They carried out the social religious and educational responsibilities wherever they went.[637]

Parents and teachers alike took care to see that their children learnt their studies in a Logical and systematic order.[638] Reading the details of the life of Ratnakara in Devachandra's *'Rajavalikathe'* we come across the following description; 'In his boyhood having attained proficiency in Kavya, Alankara, Lakshanashastra, having studied the Vyakhyanas composed for all by Kesavavarya the commentaries on the spiritual topics given by Aryas, ... and having earned the title Shringarakavi in the courts...etc.[639]

In the Ancient and Medieval period people gave utmost importance to the personality development of an individual. Since education was at the individual level there were no public schools or institutions. Students used to take up education by going to the gurukulas and by giving service to the teacher. In this system students till the completion of his course belong to the teacher and not to an institution. That is why the relationship was direct.[640] In *Malavikagnimitra* Kalidasa compared those scholars who earn wealth by selling their talents as wisdom selling merchants.[641]

The teachers in the days of Vijayanagara kings knew and appreciated the eye way of education.[642] They preferred to teach by the direct method with the help of models and lectures rather than by vague and abstract talk of principles.[643] Robert Sewell quotes the authority of Paes to prove that there was a dancing hall in the capital Vijayanagara.[644] Paes in his description of the halls refers to the panels

which bore the designs of proper poses at the time of dancing, the designs of these panels show the positions at the ends of dances in such a away that on each panel there is a dancer in the proper position at the end of the dance; this is to teach the women, so that if they forget the position in which they have to remain when the dance is done, they may look at one of the panels where is the end of that dance'.[645] By that they keep in mind what they have to do and perhaps no better method can be employed by the modern masters of education.

The teachers gave individual attention to each and every student.[646] Oral teachings and discussions were quite common. [647] These discussions benefited a intelligent student who by asking so many questions to his teacher was tapping the knowledge.[648] The books of that period contained mostly written things in a discussion form and many of the books contain conversations between the student and the teachers as the subject matter. [649] This created an enthusiasm to go through the books and broaden the horizons of knowledge by the people. [650]

According to Somesvara, the author of Someshvara Sataka there is no fitter kinsman than education or learning, and no fitter objects to serve than the teacher.[651] He regarded a person as teacher even if he had taught only one letter. [652] Purandaradasa said that it was the duty of those who were learned to teach, and he considered those as outcastes, who had learnt but did not teach. [653] Sarvajna emphasised the need for getting a good teacher and serving him well and learning from him. 'Be with a guru or teacher like an ox or servant, a plant in the backyard and shoe on his feet'. [654] Amaragunda, Mallikarjuna's student had the credit of accepting the death penalty (*Shulakkerida Mahatvaulla Gurubhakta*). [655] Purandaradasa said that unless one becomes a slave of his teacher, there was no salvation for him. [656] But according to Sarvajna he must be a good teacher before he deserved this kind of adoration. [657] He said that a teacher who did not know his ground and a disciple who did not understand teaching, which was unaware of its purpose were like a blind man entering water. [658]

An ideal srotriya brahmana was a learned and wealthy person owning tax free lands in several villages; he was hospitable and generous and surrounded himself with several students whom he taught the branch or branches of knowledge in which he was proficient.[659] The students usually unmarried, and they were fed freely by the teacher himself. They stayed in the teachers house serving him in such a manner as to win his affection.[660] As a single teacher could not be learned in all the branches of knowledge, it was customary for ambitious young men to study under several teachers.[661] Though teachers of this class generally taught the brahmana youth, they did not set their face against young men of other communities.[662] It would have been impossible for such great writers as Ramaraja Bhushana to become prominent, had they not received their early education and training under some learned pandit of an

and Bharathitirtha is referred to in Madhava's *Jaiminiyanyamala* as his guru and it is believed that he wrote portion of the *Pancadasi Prakarana.* [669] Srikanthanatha also is mentioned as a guru of Madhava in the *Parasara Madhaviyam.*[670]

Sayanacharya, the younger brother of Madhavacharya was an equally eminent scholar, statesman, had the credit of giving his royal pupil Sangama II the liberal education necessary for princess. [671]

Agastya, the author of *Balabharata* is identified with Vidyanatha is said to have been the author of seventy four Kavya as including the *Krishnacarita* and *Nalakirti Kaumudi* and he seems to have been the teacher of Gangadevi. [672]

Only the strictest conformity to the Sastras could be expected of rulers who were under the spiritual guidance of renowned Rajagurus. [673] The innumerable grants recording gifts of land to persons and institutions enable us to assert that the monarchs of Vijayanagara made it a point to include in them details of the Gotras, sakhas and sutras of the donees, the minutest particulars contained in the calendar and benedictory and imprecatory verses taken from the Puranas and Ithihasas. [674] Harihara II has been considered as the worshipper of the lotus feet of Vidyatirtha.[675]

Krishnadevaraya granted many agraharas to Allasani Peddanna. Out of this Peddana offered Kokata Village to his VidYaguru Shatagopamuni as guru dakshina.[676]

The devotion of the students towards the teacher is best explained from the following details of the city Hosapattana known as strong hold of the Jainas during the Vijayanagara period. [677] We have details of Mayana and Makana erecting a monument in memory of the rajaguru Lakshmisena Bhattaraka at Hospattanna. These were two brothers of the vaisya caste hailing from a Balagara. [678] Mayana was a disciple of the guru Amarakirthi and a worshipper at the Sankha Basadi at Huligere.[679] A stone to commemorate the death of the guru Manasena was erected by his disciple Mayasetti and others in AD 1405. [680]

On the pedestal of a Jaina image kept in the taluk office of Raydurga Taluk of saka 1217 (AD 1295) records that Jaina merchant named Bhogaraja consecrated the image of Santanatajenesvara.[681] This merchant is stated to have been a pupil of Maghanandivartin; the disciple of Amarakerthi Acharya of Kundakundanvaya Sarasvata Gachcha, Balatkara Gana and Mulasangha.[682]

Ratnakaravarni in his *Baratesha Vaisbhava* gives details regarding his teachers thus –

Deeksha Guru Charukirtiyogeshwara //
Mokshaguru Hamsananda, Deshiganagrani Charukertacharya // Shree
Shuchedeeksheyettage //
Ashetudorashreeguru Hamsanatapra //
Kashadolenchasiraksheseda //
Guru Hamsanathanajneyolu Siddantada //
Tirularedatmalularta //
Bharatharatshavaidhavavemba Kavya vanedu noredanu
Sukhegalalipudu.[683]

From the above details we can understand that Ratnakara's Deekashgurus were two different individuals.

Vidyatirtha is highly praised in inscriptions pertaining to Harihara and Bukka.[684] Reading through such descriptions we can assume that this guru of Sringeri not only conferred his spiritual blessings for the success of the political venture of the sons of Sangama, but also materially rendered them assistance from the vast resources at his disposal.[685] This explains the ties of intimacy and deep veneration that developed across the centuries between Sringeri gurus and Vijayanagara kings. Such relationship of the Vijayanagara rulers with Sringeri gurus, particularly during the early period, is not at variance with their employing the kalamukha teachers as family priests; for

no exclusiveness was followed them in the matter of paying respect of more than one venerable teacher at a time and choosing him as guide and preceptor. [686]

Vyasatirtha, the famous disciple of Sripadaraja, surpassed his master in fame and scholarship. [687] Vyasaraja had the credit of being the Kulaguru or teacher for five kings of the Vijayanagara State. [688]

The intimate relationship between (Sripadaraya and Vyasaraya) the teacher and the pupils led to the rise of the Dasa Sahitya in the near future.[689] The tradition of teachers praising the students and students praising the teachers developed in this period. Sripada praised Srivyasaraya in the following words:- *'Sasira Jihveyalulla Sheshane Kondada Beku Vyasamunirayara, Sanyasa Deruva.* [690] Vyasaraya praised his teacher in the following worlds '*Maheme Salade Ishte Mahime Salade Aheshyanana Volumeyenda Mahemeyolomme Sripadarayara'*. [691] Vyasaraya in another context praises Purandaradasa thus- *'Dasarendare Purandaradasarayya'*[692] In this way the tradition of praising the teachers and the taught became a deep rooted feature amongst the Dasas of the Dasakuta. Even Vadiraja (C. AD 1550) was also the student of Sri Vyasaraya. This is sustained in the writings of Purandaradasa- *'Dareyolu Vijayeendra, Vadirajaremba Parama Shishyara Padedu Mereda Kirutiya'*. [693]

Kanakadasa in his *Mohana Tarangini* gives a description of the student teacher relationship thus; '*Vishwakarmanige Vidyeyannu Kalisida guruve Tanennuvante Utkrishta Ratnagalinda Divya Pratimegalannu Nirmisi, Nillisida Mayanannu Mechchi Hogalidanu*'. [694]

This description of Kanakadasa speaks about Maya feeling proud about himself for teaching Vishwakarma. In another context Kanakadasa writes that he is the luckest person amongst the galaxy of student teacher pares.[695]

Kanakadasa had the credit of being the student of Sri Vyasaraya and Sri Vadiraja of Sode Matha.[696] Kanakadasa's relationship with his teacher Vyasaraya is explained by Purandaradasa in one of his keerthanas thus-

'Kanakadasana Myale Daya Madalu Vyasamuniya Matadavarella Doori Kombarau //
Tirthavanu Koduvaga Kanakananu Kareyakalu Doortaragidda Vidwamsarella //
Sartakavaytu ivara sanasi tanavella purthyatentenalu yatiyu nagutidda//
Marudena Avaravara PaRikshisa Bekendu Karedu Vidwamsaranu Kanaka Sahita //
Tvaritadankaradalli Kadalipala Kottu Yarerarda Staladale Meddu Bannerenalu //
Ura horage Hogi Bere Bere Kuletu Toradale Yellaru Meddu Baralu //
Tooralellavu Yenage Yekansthala Venuta Sankadele Palava Tandu Munditta//
Dimbadolu Shabdavagadi Shrotra Galalli Imbagetatveshareila Tumbiharo//
Timbuvadu Hyagenuta Vyasarayara Kele Sambramadalavarella Kulitu Keledaru//
Karadalli Moorutiyanu Pididu//
Keluttiralu Areyada Jnanadale Pelalu //
Tvarade Kandakanu Bandu Vasudevaná Roopaparabomma Purandara Vittala Nendu Peledam //[697]

Purandaradasa gave much importance to gurupadesha (spiritual guidance from guru) [698] He declared that the path of knowledge, mediation and mantra not initiated from a guru are of no avail in earning the grace of God. [699] Further, he says 'Guru Vyasaraya had favoured me with the message that Purandara Vittala is the supreme God and has removed from me all fears of sin and breathed into my ears the great mantra'.[700] He recounts in one of his keerthanas how he was given Haridasa Diksha by his guru. [701]

In one of his studies Purandaradasa the great father of Carnatic Music eulogisis his guru Vyasaraya.[702] In another of his studies he says that Vyasaraya gave him upadesa and mudra and also refers to his masters temporary occupation of the throne of Vijayanagara and to the building of the lake of Vyasa Samudra.[703] Vyasaraya was the guru of a distinguished galaxy of students Vijayendra, Vadiraja, Laxmikanta and others who by their works and students kept bright the firmament of Indian philosophical thought for a long time after he himself disappeared.[704] Cheramanka praises his teacher Satkavi Mallanarya thus:-

Peridu Vedanta Sidanta Lakshana Vaidhya/
Barata SamudRika JyothishevAlankara/
Sarasa Sangeeta Vadhya Shakuna SadVyakarana Suparathi Shastradologi /
Parenatanenepa Satkavi Mallanarya guru Varana Kripaya Padedu.[705]

Peddana in his *Manucharitra*, the student of Satagopa makes due reference to the school where he studied and received education and the teacher, thus

Kolukun Madguru Vidya
Nilayangaru Gakachowshani khida chotsna
Dalet Shretajanadureta
Chchalagadadwarita samiti satagopa yatin.[706]

Here Peddana by praising Satagopa yatin gave due respect to the teacher who taught him, education and made him to enjoy a place amongst the court poets of Krishnadevaraya. The rule governing the relations between the teacher and the student were directly taken from brahmanic religion. Obedience and service were exacted from the student and from the teacher loving instruction as from a father was due.

Elaborate provisions were made for the maintenance of the teachers and students for the purpose of education. According to the inscription of Kukkanur AD 1379 of Vira Pratapa Harihara Maharaya (Harihara II) speaks about the grant of four thousand

Kandugas of land to Shree Manmahamaya Stapanacharya Gandiya Bhattappayya for the purpose of teaching four Vedas. [707]

Barkur inscription of AD 1446 speaks about the gift of twelve hanas to Purushothama Bhatta by Mahapradana Acharasa Odeya.[708]

According to Suluru inscription Heeranna, the commander of Devaraya-I constructed a Patashala (School) at Devaraya Samudra in Yalahankanadu.[709] Devaraya II and Honna Viraraya made donation of a foreign land to one Vamana Bhatta for teaching Purana.[710]

During the Vijayangara period teachers were highly respected. According to one stone inscription *teachers, turale hakki or valakki (a bird) varaha (Boar) elephant, bull will go to the heaven.*[711]

According to Purandaradasa teaching is the duty of a scholar. A scholar who does not share his knowledge with others is as good as an untouchable:-

'*Vidyeyannu Kalisuvudu Vidwamsara Kartavya vendu, Thavu Matra Kalitu ItaraRige Kalisade Iruvudu Ashprashyara Samana*' [712]

Sarvajna speakes very high about a good teacher thus :

'*Guruvina Bali Avana Yettagi, Avana Thottagi, Hittala Gidavagi, Avana Kaligi Ottagi Irabeku*'. [713]

This gives a clear picture about the student teacher relationship which was very cordial and students served the teachers as suppliants.

In this way we can understand the intimate relationship between the teacher and the taught. Teachers instead of treating the students as students gave due respect to their knowledge and made all provisions to express the same. This is a corroborative evidence to prove the fact that education was not one sided, instead it was reciprocal and best suited to cater the needs of the students.

h. **Education Class and Society : Impact of Education on social change, Qualification of the teachers, Remuneration to the teachers and the Fee Structure:-**

It may be noted that the vital principle of ancient Indian education was that of individual and intimate relationship between pupils and their teachers as members of the same family living in a common home. Hence students were called Antevasi, the home of the teacher functioning as the school. [714] Such a principle, naturally did not favour the growth of large educational institution which, ignoring the vital differences between individuals, teach them by classes and aim at mass production as we find them at present. [715]

We shall take up agraharas for consideration. The agraharas were by and large prominent centres of education and learning and both religious and secular education was imparted to the students therein. [716] The various epithets of the Mahajanas frequently referred to in the records have no doubt the impression that they were erudite scholars not merely in the Vedas and Vedangas but in other subjects as well, such as Kavya, Nataka, Ithihasa, Ganita and the like. [717]

Ghatika was an institution which was at the apex of the educational system like a college. The authorities in charge of it were autonomous in administering the institution.[718]

Brahmapuries were colonies in a town or a city where learned brahmins lived. Like an agrahara it was an educational centre but unlike it this brahmapuri formed part of a town. [719]

From the AD tenth century onwards it became usual to attach monasteries to temples. [720] It was a centre of learning in all it branches. [721]

Usually temples were centres of primary education. But there were a few temples in Karnataka which were also centres of higher learning. [722]

During the rule of Hoysala in the AD twelfth and thirteenth centuries ghatikas, agraharas, mathas, and temples continued to be the centres of learning.[723] But in the Vijayanagara period ghatikas are rarely mentioned.[724] Brahmapuris and Temples continued to perform the task of spreading education as before and therefore, nothing more need be said about them.[725] In these institutions the pupils derived the benefits of receiving education at various levels from the primary to the higher courses of study (college and university).[726] Kannada and Sanskrit was taught and cultivated. Sanskrit was the medium of higher studies on account of its being a repository and rich treasure of traditional laws and sciences.[727] Kannada was taking big strides, particularly with the adoption, earlier by Jainas and later by the Virasaivas.[728] Education was free at all stages and levy and collection of fees from the individual students was unknown.[729] In many institutions of higher learning arrangements were made for the lodging, boarding and clothing of the students without payment of any kind.[730] In the pre-Vijanagara period primary education was in kannada while higher education was in Sanskrit.[731] Three Vedas were taught in village schools and the village teachers were given a fixed pay.[732]

During the heydays of Vijayanagara, the agraharas and mathas carried on their educational activities as before.[733] But after the downfall of Vijayanagara various developments took place, which diminished their value as educational centres.[734] Some of the agraharas went to ruin, and when they were restored, they were converted into satras for feeding brahmins,[735] or when fresh agraharas were established, their educational activity was not emphasised, as before by the donors.[736] One of the few agraharas which was established in this period, which were of the medieval type, that is, an agraharas which are intended to be and was a centre of education and learning, was the Dalavayi or Ramachandrapura Agrahara founded in AD 1748.[737] Dalavayi Ramachadra selected one hundred and twenty brahmins, who were possessed of the knowledge of Vedas and Vedangas who were learned in all the sciences.[738] Unfortunately

this institution begun under such good auspices came to an end in AD 1807, when its lands were included in the Yelandur Estate given to Diwan Purnaiya.[739]

We have seen that in medieval times mathas stood for an educational institution, such was the Kodiya Matha in Balligame.[740] In this period as in the case of the agraharas its educational activities were less prominent, though they were not completely forgotten.[741] The feature which became most prominent now was that it became the pontifical seat of a religious teacher of a community.[742] Round this teacher the mathas developed various activities.[743] Some had a library [744] most were choultries, a satra, both for pilgrims as well as students.[745] Some also taught the six Darsanas or schools of philosophy.[746] Since they became influential as centres of religion and to a lesser extent of learning, the kings claimed a Right to fix succession in them.[747] It was laid down by one of the Keledi kings that any one appointed to the headship must be of the mind with the king.[748] In the Ekkeri Kingdom there were different kinds of mathas: *Vasikrita Matha*[749] *Mahattumatha*[750] *and Virakta Matha.*[751] Earlier there was an evening matha.[752]

In those days brahmanas, who in ancient days were the custodians of learning and discharged only religious and teaching obligations, followed different professions inspite of their religion.[753] But it should not be understood that they ceased to be men of consequence in advising the king in administration.[754] As that branch of profession perhaps, was full of them, they gradually began to devote their attention to more useful and profitable professions.[755] These are the different snap shots of the brahmanas of Karnataka, by different travelers -[756] 'And in this kingdom of Bisangar there is a class of men, native of the country namely brahmanas .... everyday he (the emperor) heard the preaching of learned brahmana who never married or ever touched a woman'.[757] Paes also has something to say about them: 'These brahmanas are like friars with us, and they count them as holy men - I speak of the brahmana priests and the lettered men of pagodas, because although the king has many brahmans, they are officers of the town and cities and belonging to the government, of them; others were merchants, and others live by their own

property and cultivations, and the fruits which grow in their inherited grounds. Those who are in charge of the temples are learned men and eat nothing which suffers death, neither flesh, nor fish, nor anything which makes brothred, for they say that it is blood'.[758] Barbosa describes as follows; 'The king, the great lords and men of rank give much alms on which they live, also many of them have estates while others live in houses of worship, as in monasteries which possess good revenues'.[759] In another description of Nuniz brahmanas are described as the honest men given to merchandise, very acute and of much talent, very good at accounts, lean men and well formed.[760] Jhon Herighen Van Linschoten in AD 1583 describes them thus 'They are like wise priests and ministers of the pagodas or devilish idols... they are very subtle in writing and casting accounts, whereby they make other simple Indians believe what they will'.[761] Matthwolds accounts is more or less similar...'they are very good and ready accountants and in that office much employed by moors (muslims) of greatest affairs writing and keeping their accounts in palmrte leave.[762]

But the system of brahmanical education was different. Eminent pandits and scholars conducted small schools of their own and trained students in the study of Vedas and allied literature. This education was also mainly the result of private initiative and effort.[763] At Adaiyapalam (North Arcot Dist.), for instance, Appayya Dikshita established a school in the Kalakantesvara Temple and made provision for the teaching of about five hundred students in the Srikantha Bhasya for which purpose he wrote the commentary, the *Sivakamanidipika.*[764] In some places certain portions of the temple buildings were set apart for conducting such classes.[765] At Kanchipuram there was a Veda matha in the temple of Arutala Perumal where probably such classes were held.[766]

The brahmanas in an agrahara were expected to be very cautious in the discharge of their duties.[767] In what high esteem the teacher in those days was held is clear from an epigraph of AD 1421.; 'The quail and the boar, the she buffalo and the elephant, the teacher and the donor, these went to Swarga'.[768]

The agraharas which were under the control of the brahmin vidwans or scholars (mahajanas) enjoyed autonomous status, acting as a small university centre itself.[769] Kings, Queens, rich and the poor showed benevolence to these institutions.[770]

Virasaiva Mathas performed different kinds of functions in this period : 1) It encouraged the study of the six systems of Indian philosophy by supporting its students and teachers. 2) It promoted Virasaivism by carrying on the dharma of the matha. 3) It performed the religious ceremonies in holy places on important occasions such as fairs. 4) It provided for the worship of the Gods installed in the matha. 5) It acted as a trustee in some cases. 6) It carried out certain occasional functions such as the performance of the Caturmasyasiva worship. 7) It maintained a large number of pack bullocks. 8) It supervised the cultivation of lands. 9) It collected the religious levy (kanike) from the people. 10) It sold the articles brought from the fields, transit free, and spent the amount for religious purposes. 11) It maintained regular Sastra for the jangamas and other people. 12) It distributed alms to the needy. 13) It fed the masses on specific occasions. 14) It carried on other charitable services.[771] An inscription of the times of Virabhadra Nayaka dated AD 1614 records that he remitted customs duties in certain articles carried by pack bullocks for the Mahattina matha in Bhadrapura of Bhuvanagiri Durga and that the matha was asked to utilize these articles for carrying the study of the Shaddarsanas or the six systems of Indian philosophy and for promoting the dharma of the matha.[772] The new function of the matha was to maintain a regular boarding house for the jangamas and other people.[773]

The Kriyasaktis who were Kashmir Saivas settled in the south played a prominent role during this period. Hariharas guru was Kasivilasa Kriyasakti, his disciple Tryambaka was the guru of Gangadevi, daughter in law of Bukka I and of Madhava Mantri and the governor of Goa and of Bukka.[774] A record of AD 1368 describes Kriyasakti as a manifest incarnation of Girisa in Siva.[775] In one work, a Sanskrit commentary on *Suta Samhita* written by Madhava Mantrin, reference is made to Madhava as the Sishya of Triyambaka and Triyambaka as the Sishya of

Kasivilasa Kriyasakti, Sishya of Triyambaka whose disciples was Devaraya and Vijayabhupati. [776] Another great teacher of the same period Kriyasakti who is mentioned as the guru of Harihara II in several records had also the distinctive epithet, worshipper of the lotus feet of the God Svayambu Triyambaka. [777]

In the compilation of *Saiv Agamasara Sangraha* jointly by Marappa and Madhava, they appear to have been inspired by Kriyasakti Pandita. [778] Kumara Kampana, the son of Harihara had Kriyasakti as the guru. [779] It is said that the latter of the two princes made a grant to the temple Vidyasankara with the gurus permission. [780]

We have occasions of reference to the presence of the learned circles of Sangitapura. There are good reasons to believe that the praise given to the city particularly in regard to the company of learned men was not extravagant. [781] King Sluvendra (Mahamandaleshwara) of Sangeetapura in AD 1488 promoted the cause of the Jiana Dharma by constructing beautiful and lofty chaityalayas with glorious mandapas, mahastambhas of bell metal, pleasure groves for the town, many images of metal and stone, provision for temple ceremonies, daily gifts worships and gifts of learning.[782]

The Jainas have written not only on purely literary and theoLogical subjects but also on those pertaining to medicine. The Vijayanagara age, it may be observed here, contained quite a number of clever physicians-both brahman and Jaina who have been noticed in literature and records. [783] A peculiarity of the Jainas is that they have left evidence of their knowledge of medicine in literary works. [784] In the early Vijayanagara period the most well known Jaina author was Mangaraja I (C. AD 1360).[785] He was the official placed over the city of Muguli which was the capital of Devalige in the Hoysala kingdom. [786] His Guru Pujyapadamuni who may have been the same scholar who rendered into kannada Vasavacandras work in prakrit. [787] Whatever that may be Mangaraja's (Mangarasa) great work was called

Khagendramani Darpana. [788] He was awarded quite a number of titles among which were the following:-

Akhilavidyajalanidhi,
Sahityavaidyambunidhi, and
Bhisagvaratilaka. [789]

His work deals with poisons and he tells us that he has utilized Pujyapada's celebrated work on medicine, while delineating the portion on the conduct of thousand immovable kinds of poisons.[790]

Girls born in aristocratic families were taught to read and write not only the varnacular but also Sanskrit. [791] In the Medieval period women were treated par with men. During Vijayanagara period women took up the study of Dance, Music, Poem writing. Along with this they took interest in painting also. Father was the first guru and house was the school for her. Those who were practicing music were studying the poems by singing the same with musical instruments. [792] Dance, music, Jyothishya Sastra, chanting the Mantras, reading, writing, developing social consciousness, good manners, etiquettes, listening to Ramayana, Mahabharata stories and by hearting the same were the subjects studied, practiced and memorised.[793] Vidala or Madevi speaks about five hundred girl students taking up education in the Jaina matha of Aramdimangala. [794] Kanakadasa in his '*Mohana Tarangini*' speaks about the progress of women education. He say's that there were women who are good in sixty four branches of knowledge.[795] According to Nuniz the palace of the raya had women wrestlers, yotishyas, experts in mantra, accountants, correspondents, muscians. He also speaks about the queens of Rayas as experts in vocal and instrumental music [796] Kanakadasa in his *Mohana Tarangini* also gives information about the daughter of minister Kumbhada as good in *Mantra Maya Vidya*.[797]

From the description of Nuniz it will be clear to what an extent women had advanced under the Rayas. [798] For 'he says, he had also women who wrestle and

other who are astrologers and soothsayers and he has women who write all the accounts of expenses that are incurred inside the gates and others whose duty it is to write all the affairs of the kingdom and compare their books with those of the writers outside; he has women also for music who play instruments and sing. Even the wives of king are well versed in music. It is said that he had judges as well as bailiffs and watchmen who every night guard the palace and all those are women'.[799]

Gangadevi's '*Madhura Vijayam*' was considered as a MahaKavya of that period of time. [800] Bukka I.'s wife Honnaye was a lover of Sastra, science and Vedas.[801] Sharada a poetess who adorned the court of Devaraya II wrote eighteen Natakas (drama) and authored two prakrit works.[802]

Women occupied a prominent place in literature in Vijayanagar times. We have had some occasions of meeting the learned Gangadevi wife of Kampanna , who wrote *Maduravijayam* or *Vira Kamparaya Charitam*,[803]

Gangadevi instead of choosing her subject matter from the well known itihasas as is usual with the generality of Sanskrit poets, has chosen the biography of her royal consort, a fit theme to exhibit her remarkable poetic talent. [804]

The queen of Bukka I seems also to have been an accomplished lady. An inscription dated A.D 1378 says the following about her; " The king Bukka I"s wife Honnaye had accomplishments like the science of love, had wisdom like the Vedas, and though the king possessed many wives, she was the chief and the fulfiller of his desires. [805]

The poetesses who flourished during this period deserve a special mention indeed. Vijayanagara witnessed a brisk activitiy in all walks of life like politics, philosophy, religion, literature and fine arts; and thus played a humble yet important part in preserving and enriching Indian culture and learning. It is simply gratifying to note in this context, that our kannada women did not lag behind in contributing their might to the nobel cause.[806]

In those days women received various types education which stood them in good stead in their respective walks of life.[807] Domingo Paes states "within these maidens they say there are twelve thousand women, for you must know that there are women who handle sword and shield and others who wrestle and others who blow trumpets, and others pipes and instruments which are different from ours; and in the same way they have women as bearers and washing folk, and other offices inside their gates just as the king has the officers of this house hold". [808]

Education of women was also attended to as witness a Jaina teacher instructing four female disciples. [809] Provision was made by kings for masters to teach Nagra, Kannada, Tamil and Arya (Marathi). [810] The teachers were exempt from taxation municipal and other. [811] Barbosa says that 'there were women who were taught from childhood singing and dancing'. [812] In AD 1458 there was a certain lady Honnamma in Devaraya II's palace as a reader of literary works and a lady who occupied a corresponding position in AchyutaRayas time was Tirumalamma who was called Oduva Tirumalamma. She was a poetess in Sanskrit and when Achyutaraya made gifts, she recited poems evidently composed by herself. [813]

Thirumalamba the daughter of Krishnadevaraya was a great scholar, lover of literature, knower of many scripts authored '*Varadambhika Parinaya*' a work in champu metre. According to the Vittala Swami Temple Inscription of saka year AD 1533, she has been identified as Oduva Tirumalamma a great Sanskrit poetess.[814] Abhirama Kamakshi, the sister of Arunagirinathas son-in-law wrote '*Abhinava Ramabhyudaya*', a work on Ramayana in twenty four Sargas.[815] Mohanangi the author of '*Mareecha Parinayam*' was also another great poetess of the period.[816] Ramabhadra in her '*Raghunathabhyudaya*' explains the meeting of the scholars at the court of Raghunatha Nayaka of Tanjore. According to her in this meet women scholars who are good in four languages, who are good in Chitra, Banda, Extempore, who are capable of writing one hundred poems in one hour, experts in Sanskrit, Telugu and six Prakrit languages, those who are good in explaining the meaning of the Kavyas, Natakas, excelled musicians in karnatic and desiya tradition, singers,

veena players, sarangis participated.[817] Madhuravani was another poetess lived at the court of Raghunatha of Tanjore.[818] Telugu poetess Rani Rangarajamma authored '*Mannarudra Vilasa*' a work on yakshagana. [819]

Instances are not wanting of learned women in later Vijayanagara history. It is suggested that this learned lady may be identified with Tirumalambha, the author of the Kavya called *"Varadambika Parinayam"* which describes the marriage of Achyutaraya with Varadamba. [820] About this lady also it is conjectured that her name may have been the surname of Tirumalambha, the wife of Ramaraya and the daughter of the great Krishnadevaraya.[821]

In the galaxy of learned ladies mention must be made of Ramabhadramba, who wrote *"Raghunathabhyudayam"*. While describing the activities of Raghunatha Nayaka of Tanjore, after his return to his capital, she tells us that he convened an assembly of learned persons to exmine the accomplished ladies of his court. They are said to have been proficient in composing four kinds of poetry- Chitra, Bandha, Garbha and Asu, and in explaining the works written in various languages.They were skilled in the art of *Satalekhini* and filling up literary verses-puzzles (Padyapuranam). They were able to compose verses at the rate of one hundred in an hour(ghatikasata), and to compose poetry in eight bhashas(Sanskrit, Telugu, and the six Prakrits). They knew how to interpret and explain the poems and dramas (Kavyas and Natakas) composed by the famous poets, and to explain the secrets of the music of two sorts (Karnata and Desa). They were able to sing very sweetly and to play on the veena and other musical instruments like the ravanahaste. Raghunatha examined the proficiency of all of them and presented them with Kanakabhisheka.[822]

Ramabhadramba also tells us that Raghunatha Nayaka heard the songs sung before him and witnessed the dances of the accomplished ladies of his court. Some of the ragas that were sung before him were designed by Raghunatha himself, who was a master of the art of music.The chief ragas that were sung were Jayamangala,

Simhalalila, Jayanissaru (?). Some of the talas to which they were playing included Ratilila, Turangalila, Rangabharana, Annga Parikramana, Abhinandana, Nandanandana and Abhimala. Among the dances that were exhibited before him there was on called Raghunatha Vilasa named after him. [823]

Tukkadevi"s "Tukkapanchakam" aptly describes the sorrowful plight that she was in, are enough to speak of her poetic talent, though no work of hers has yet been discovered.[824]

Nor was the physical education of girls and women in any way neglected. [825] A series of sculpture on the walls of some building in Hampi shows that there was a kind of popular game. The same type of game was made by Petro Delle Velle at Ikkeri, that game was *kolet (tipri).* [826] The game was played as now to the accompaniment of vocal music of the players enlivened by the rhythmic sound of sticks struck at regular intervals. [827] All the while the dancers used to jump or bend in unison, thus presenting a spectacular sight. This was a game in which the spirit of play was really introduced to a remarkable degree; it also included the sense of rhythm. [828] The girls whose heads were decked with yellow and white feathers made pretty sight. [829] All of them carried in each hand a little round painted stick, about a spang long or a little more, which they struck together after a musical measure, to the sound of drums or other instruments and one of the skillfulest of the company sang one verse of a song at the end of which all replayed seven or eight times in the manner of their metre with the word cole cole cole, which Petro Della Valle did not understand is a Kannada and it means stick. [830]

To achieve so much in respective fields these womens must have had proper education. [831] But unfortunately, though we learn that women used to master various subjects, and would be expert administrators also, we have no information about the mode of education given to them. [832]

There is reason to believe that in the very early days, like men, women, also lived in the ashramas of the rishis and got education.[833] But in later days when the

educational institutions like the agraharas and mathas were set up in towns and cities. We do not know if women were admitted to such institutions.[834] We find references to the nuns in Jaina monasteries.[835] But it is difficult to say whether there were lady students in the agraharas.[836]

There were no general schools or institutions of higher education as such for the education of women.[837] However intelligent and intending girls were encouraged to study the subject like language, literature and fine arts.[838] Such an instruction was imparted in domestic environment under the guidance of special teachers.[839] This was possible only among the higher ranks, aristocratic and royal families.[840] The above observations are vouched by the presence of a good number of ladies who were highly cultured and advanced in the fine arts and sciences like administrations and state craft.[841]

The girls of courtesan class were carefully educated. All of these were taught to read and write. Several of them acquired a very sound knowledge of the Sanskrit and the vernacular literature.[842] Great emphasis was laid on the training for the professional work. Considerable importance was attached to singing and dancing. Parrots, Doves, Minas, Swans etc., were trained in cages in the courtesan houses in order to teach young girls to modulate their voices in imitation of the sweet notes uttered by these birds.[843] They were taught to sing to the accompaniment of Veena, Paravedini, Kalanada etc., and to dance according to the rules of Natya as laid down by Dattila, Bharata, Matanga, Anjaneya, Kahala and others. The education which was imparted to them was such that it developed in them sex instincts at a very early age.[844]

Pictures representing the clandestine love stories from the Puranas were painted on the walls of the rooms, where they played and moved about. They were made to worship Rati and Manmatha.[845] The final conclusions of Kucimara, Manoja and Ghonikaputra on the Kama Sastra were explained to them. They were made to learn *Kalas, Pramanas, looks, Jatis, Bandhas, embraces and Avasthas*,

so that they might give satisfaction to cultured customers of fastidious tastes.[846] The most important lessons which the courtesan girls had to learn was to evoke love in their customers without loving any of them in return.[847]

Good looks alone were not enough to ensure success in the profession. A courtesan should indeed be very accomplished in several fields to capture men of wealth and distinction. According to a contemporary author, the most successful courtesan had to employ several arts in keeping her lover firmly moored. If he were a scholar, she discoursed with him upon the beauty of the classics, if he had no taste for learning, she sang melodiously; on occasions when song did not please him, she entertained him by playing upon the veena; when that did not arouse his interest, she played dice with him; and when dice ceased to have attraction, she engaged him in witty conversation; for she was a learned scholar, a skillful musician, a clever gambler and a brilliant conversationalist.[848]

Literature of a period reflects the people of a nation, their cultlure and the way of living of the generation.[849] Kumaravyasa in his *Gadugina Bharata* explains the society that existed in the Vijayanagara period.[850] So also Kanakadasa in his *Mohanatarangini, Ramadhyanacharita* explains political glory and life style of the people.[851] Kanakadasa talks about the religious ceremonies that were taking place in the brahmin settlement and also educational activities carried on by these brahmins in a very interesting way.[852] *'Purana Sastra Gostigalu Ganadandigeya (Tamburi) Bhagavata Sankeertaneyu Bidade Nadediruvuvu // Ramanujavyakhyana Sutatvada Bhumeesuraru Utsavadenda Gumpugude Samavedada Ghoshaneyannu; Vishnu Pretyartavada Homagalannu maduttiruvaru, Avashyakavidda Kelavu Vidyartigalige Kuluvelayava kuda ittu. Avarannu Shishyarannagi madikondu patagalannu heluva panditaur alli parishobisuttiddaru'.*[853] Sometimes scholarly assemblies were taking place in these brahmana settlements.[854] Children were taught by the teacher holding a stick on their hand.[855]

Vijayanagara kings gave liberal donations to scholars and institutions imparting education to the people. [856] Even rich and poor made liberal donation in the form of land grants or dattis. [857] Scholars from different faiths came forward to contribute liberally to the field of literature and education. [858]

The Sangama dynasty was inclined towards Shiva worship and many Saiva poets and philosophers rose under its patronage. The Saluvas and Tuluvas were Vaishnava in their persuasion and the Madhava philosopher-saint Sri Vyasatirtha was the royal preceptor of Vira Narasimha, Krishnadevaraya and Achyutaraya, as can be gathered from *Vyasayogicharita* of Somanatha Kavi and the numerous inscriptions found in Hampi, Vijayanagara. [859] The Vaishnava teachers Vedanta Desika and others were also sheltered by royal support during Tuluva rule. The Haridasakuta organisation sponsored by Sri Naraharitirtha, a direct pupil of Sri Madhvacharya, and supported by Sripadaraya, Vyasatirtha etc grew stronger and preached vishnubhakti and spiritual love as the summum bonune of life. [860] Like the vachanas of virashaiva saints on the side of Saivism, the sonorous hymns of the Dasas on the Vaishnava cult ushered in an age of renaissance in literature, arts and daily routine. [861] The Dasakuta of the Vaishnava saints Purandaradasa, Kanakadasa and other revived the indigenous school of Karnataka Music with their original contribution which was adopted by great votaries of musical art in the tamil and telugu countries. [862]

Several works on different philosophical systems were written by eminent men of this period. The Advaita Vedanta under the leadership of Vidyaranya, his guru Bharathitirtha and his brother Sayana and others came to be expounded through several works.[863] The Visishtadvaita under Venkatanatha and other came to be treated in their writings and the Dvaita Vedanta was the subject of many works composed by Akshobhyatirtha, Jayatirtha, the Tikacharya, Raghuttama, Sripada, Vyasaraya, Vadiraja and Vijayendra [864] The Saiva Siddanta was discussed at length by Kriyasakti Acharya and PalkuRike Somanatha and others. [865] Lexicons compiled during this period were those of Madhava's *Ekakshara Ratnamala* and Irugappa

Dandanatha's *Manartha Ratnamala* and Vadiraja compiled a lakh's of different works. [866]

The main principles of universal ethics and religion had not been brought home to the common man in his own speech till then either by the brahmins or the jains.[867] The former were lost in their sacred Sanskrit, while the latter had been lured away by the temptations of the Champu form and the Purana convention. [868] Neither the Vedic sacrificial cult of the brahmin nor the Jaina exhortation to asceticism could mean much to the common man, since both slured over mundane matters; and the metaphysical wranglings of philosophers were above their heads.[869] The new Virasaiva teachers thus rendered a signal service to kannada literature by challenging these unreservedly and preaching the fundamental truth in a universally appealing way and in making a new religion which was eminently practical by combining the merits of other religions.[870] This was the formative period for the Virasaiva Cult. [871] Bukka and his brothers, being strict Saivas and disciples of Kriyasakti, were naturally drawn to the works of these Virasaivas writers. [872] Chief among them was Gurudeva (about AD 1350) who has commented on a number of stotras.[873] He appears to have been a great scholar in the Vedas, Puranas and the Upanishads.[874]

Lakkanna Dandesa (AD 1425) has written a voluminous work *Sivatattvachinatamani* in Vardhaka Shatpadi which outlines the Virasaiva Philosophy. *Virasaivamrita Purana* of Gubbi Mallanarya (C AD 1475) *Sundara Purana* of Bommarasa (C. AD 1456) *Trishahti Puratana Charitre* of Suraga (C. AD 1500) *Bhavachintaratna* of Gubbi Mallanarya, *Cheramakavya* of Cheramanka - all these are in the Vardhaka Shatpadi metre narrates the lives of Virasaiva luminaries. [875] Another branch of this kind contains *Prabhulingaleela* of Chamarasa (C. AD 1430) *BhairavesvararaKavya* of Kikkeri Nanjunda (C. AD 1525) *Mahadevi Akkana Purana* of Chennabasavanka, *Praudharayana CHarita* of Adisa, *Chennabasava Purana* of Virupaksha (C. AD 1585) *Gururajacharite* of Siddhananjesha *Katha Sutra Ratnakara* of Santilinga Desika and other shatpadi works.[876] *Prabhu Lingaleele*

of Chamarasa and *Ramanatha Carita* of Nanjunda (C. AD 1525) occupies a special place in kannada literature.[877]

Vidyaranya was the foremost among the great Advaita thinkers of this period. The Advaita Philosophy developed through centuries at the hands of the post Sankara thinkers like Vachaspati, Amalananda, Appayya Dikshita and Lakshminarasimha, whose commentaries are described as the bhamatikaras tradition.[878] A second line of interpretation called *Vivarana School* was pursued by Padmapada Prakasatman.[879] Vidyaranya summarized the contents of the *Vivarana School* in his celebrated work *Vivarana Praneya Sangraha*.[880] He devoted his whole life time to the study of the Sanskrit language and literature.[881] In the Hosahalli copper plates sage Vidyaranya is referred to as the supreme preceptor of the emperor and also as one whose brilliance is such as to make the eloquent dumb and the dumb eloquent.[882]

During the pontificate of Sri Bharathitirtha and Vidyaranya, the gurus of Sringeri besides exercising religious authority, began to exercise secular authority also.[883] The period in between Sri Chandrasekhera Bharati (AD 1386-1389) and Sri Narasimha Bharati I (AD 1578 -1588) was the formative period of the Samsthana. During this period Sringeri Matha became self - supporting to several monasteries.[884] Gokarna, Hampe and Kudli Mathas were established, the heads of which were the disciples of the Sringeri gurus.[885] To these monasteries as to Sringeri flocked ascetics for contemplation and scholars for the study of Advaita.[886] The income from the lands and gifts was exclusively meant for the temples, seats of learning and for such similar services.[887] There were separate officers employed by the matha, to inquire into the achara – vichara conduct of the disciples residing at different places.[888]

Vyasaraya the religious preceptor to Krishnadevaraya, a pupil of Sripadaraya, was highly proficient in Sanskrit and music.[889] Nuniz, the Portuguese chronicler described him as a brahmin daily teaching religion to the king.[890] Vyasaraya had profoundly impressed the royal house of Vijayanagara by his scholarship and

saintliness and that his influence was indeed very great, extending over a long period. [891]

The capital town Vijayanagara itself was an important seat of learning.[892] Vyasaraya was much honoured and respected by Krishnadevaraya. He became the Chancellor of Vijayanagara University as poet Somanatha says - 'Such profound scholars like Srinivasatirtha, Ramatirtha, Raghupatitirtha, Sudindratirtha, Govinda Wodeyar, Vadiraja were his students'. [893] We find that Vyasaraya was the father of HaridasaMovement in Karnataka. [894] He sent into the world a number of disciples who went on teaching the public through their keertanas and musical padas which went home to the people. [895] Of such disciples who taught the masses such abstract subjects as other worldliness and higher values by means of musical and simple poems, Purandaradasa, Kanakadasa, and Vadiraja figure prominently.[896]

Vallabhacharya and Chaitanya were younger contemporaries of Vyasaraya.[897] Chaitanya took Sanyasa from an ascetic of Vyasaraya's line. [898] Vallabha was honoured in Krishnadevaraya's court in an assembly in which Vyasaraya presided.[899] Till the middle of the AD seventeenth century and so long as the last kings of Vijayanagara line and their feudatories of Tanjore and Madura ruled and the old order of things still continued, support and criticism of VyasaRayas works continued to be the occupation of the learned in philosophy. [900] Madhusudhana, Sarasvati, Appayya Dikshita, Vijayendraswami, Tarangini, Ramacharya, Brahmananda Sarasvati and Vanamali Misra are scholars famous in this field of thought. [901]

Vijayendratirtha is one of the most famous of the Madhavacharyas.[902] Surendratirtha of the Purvadi or Sumatindratirtha who was the twelfth in the descent from Madhavacharya, the founder of the Dvaita School of philosophy was the spiritual guru of Vijayendra. [903] Like Vadirajatirtha of the Sode Matha, Vijayendratirtha received all his education in philosophy from the great Vyasaraya.[904]

The first pontiff of the Sode Matha was Vishnutirtha, the younger brother of Madhavacharya. [905] It was to this matha that Vadiraja, the author of the *LaksAlankara*

belonged and it was over its affairs that he presided during his life time.[906] In one of the inscriptions Venkatappa Nayaka (AD 1614) is mentioned as his pupil.[907]

In the annals of South Indian literary and cultural history, after the age of the great acharyas, we have no other name equalling that of Appayya Dikshita whose great life has inspired biographies and whose many sided genius has bequeathed to posterity more than hundred works on all the arts, and sciences and mystical as well as philosophical lore of Ancient India.[908] Appayya Dikshita (AD 1554-1626) soon came to be regarded as an Avatara or incarnation of Lord Shiva himself.[909] Such was his uniformly brilliant, all embracing and thorough going exposition of the vital essence of our poetry as well as philosophy, religion, as well as culture, overcoming the almost inseparable difficulties that were blocking a scholars progress in his time.[910]

The intellectual and philosophical activities were in full swing.[911] The Advaita School was represented by Vidyaranya who was the head of the Sringeri Matha.[912] The schism in the Visishthadvaita of Ramanujcharya school was brought in by the teachings of Venkatanatharya better known by the name Vedanta Desika.[913] On the death of Vedanta Desika in AD 1369 his position as head of the Srivaishnavas was assumed by his son Varadacharya or Nainar, a person who had already gained distinction as scholar and teacher.[914]

Like Vachanakaras, Haridasa's profusely made use of kannada as the medium of instruction and expression to develop a meaningful relationship with the people and the society.[915] Its literature was based on musical lores or songs.[916] Writing is social, all because it rests on the will to communicate with other people and on the resolve to change the world.[917] In this mode the achievement of the Haridasa's are commendable. They reached the message even to the town, state of society which was deprived of the same so far.[918] They displayed brilliant insight and musicological acumen by bringing far reaching changes in the corpus of the *talas* without sacrificing

continuity or internal logic.[919] They popularised the *bhakti cult* by employing living kannada as their literacy medium.[920]

The Vijayanagara rulers encouraged learning and spread education because they themselves were educated.[921] Bukka I was a disciple both of Bharathitirtha and Vidyaranya, two of the literary giants of the age.[922] Raja guru Kriyasakti was the teacher of Bukka, Harihara and Devaraya I.[923] Harihara I acquired the empire of knowledge unattainable by the kings, by the grace of Vidyaranya.[924] He is spoken as *"Karnataka Vidyavilasa"* or cultivator of Karnataka learning.[925] Devaraya I was well versed in music and literature.[926] His successor Vijayaraya is said (in AD 1426) to have wiped out the tears of Sarasvati caused by the death of Bhoja.[927]

After the performance of upanayana ceremony the princes were taught the Vedas and the science of weapons.[928] The military training was no monopoly of the kshatriyas in early times.[929] Vasishta in *Dhanurveda Samhita* lays down that a brahmin was to be invested with a bow, the kshatriya with a sword, the vaisya with a lance and the sudra with mace.[930] The guru was himself expected to be an expert in the use of weapons.[931] During the period of his training, Yuvaraja was placed under the tutelage of able teachers, who taught him the shastra, knowledge of which was necessary for a king.[932] He was also trained in the science of weapons such as *Sara, Asi, Astra,* horse riding and other similar arts necessary for kings as well as fine arts.[933] Gangadevi in her work Maduravijayam talks about the yuvaraja getting the knowledge on *Sastras* and *Dhanurvidya* under able teacher.[934] Naranappa in his *Gadugina Bharata* makes a reference regarding the Dhanurvidya studied by the royal princes thus;

Suragi Sabala Katari Yubbana HaRige Heriyubbana Vadayudha/
Paregha ChakranuSundi Tomara Bhindivalachaya //
Parashu Kukkade Masala Haleyu//
Dgara Danurdamdadi Shastro//
Tkaradala Nibaru Kushalaradaru muniya garadiyali/.[935]

This tradition of the cultivation of learning by the princes continued by the successors of the Vijayanagara State.[936] Sometimes the king himself instructed his successor, as was done by Keladi king Chikka Sankannayaka in the case of Venkatappa Nayaka, his successor who taught the rudiments of policty (Saptanga)[937] Venkatappa Nayaka got many works on Poetry, Drama and Dharmasastra written by scholars and wrote some himself.[938] When queen Channammaji of Keladi chose Basavappa as the successor she gave him both literary and physical education and trained him specially in those aspects of education which would be helpful to him as a king.[939] How well he was trained is apparent by the glorious events of his reign and his patronage of writers for which he was known as *Surinikara Kalpa Druma*.[940] His efforts in the compilation of an encyclopedia called *Sivatatva Ratnakara* are well known.[941]

Enlightened kings like Harihara, Bukka, Devaraya II, Krishnadevaraya, Achyutaraya, Sadasivaraya, Venkatapati and others were themselves scholars and great patrons of learning and their liberal attitude promoted the healthy growth of literature as well as other fine arts.[942] The courts of Salva and Tuluva rulers served as academies to test the erudition of scholars and the creative genius of poets.[943] The subordinates of these emperors acquired their love of art and letters from their masters.[944] It is interesting to note that women also played an important role in this respect.[945] Poetesses like Gangadevi, Tirumalambe, Ramabhadramba and others have given us Kavyas of superb poetic excellence besides providing posterity with useful information about this period.[946]

Seated on a jeweled throne, at Vijayanagara, king Krishnadevaraya, whose liberality was worthy to be praised by the learned, having surpassed Nriga and other kings in wisdom, and having bestowed abundant riches or all suppliants on earth, was resplendent with fame from the eastern mountain to the slopes of the mountain of the west and from the mountain of Gold (*Meru*) to Rama's bridge.[947] Of the learned men of his court, eight are distinguished as the *Ashta Diggajas*, or eight elephants who uphold the world of letters, in allusion to the eight elephants

that support the universe at the cardinal and intermediate points of the compass.[948] At his request Thimmanna wrote *"Krishnaraya Bharata KataManjari"* and seven parvas in shatpadi metre including the *Shantiparva.*[949]

The kings of Vijayanagara gave due respect to their teachers. This is best explained by Ratnakaravarni in *Barateshavaibhava* in a context where Bharata receiving a saint thus:-

Chatra Chamara Khadga
Havuge Muntada//
Dhatrusha Chinhnaresi//
Patra Danadapekshe Yendobba Shravaka//
Matràvendenenadetanda//
Badavanedda Sevakarannellara Tolagisi//
Madimutti Dhotravanuttu Bedagu Bennana Beere Hodedu Kulava//
Udisutti Nadeye nadeda Naraya//
Battelungidevedidu Garuvekeyoda//
Ottu Baharasanoppidanu//
Mandalikara Hadapa Havuge Kunchagindiga Pidisi Kombuvanu Ganda
Garvava Bettu Nadedanu Guruvege Gindeyula Gadvanagi.[950]

Vijayanagara kings followed the same policy of patronage to scholars till the end of their state. Somanatha in *Vyasayogicharita* gives information about the treatment served by king Krishnadevaraya to Vyasaraya for his scholarship.[951] He made Vyasaraya to sit on the jewel throne, performed the kanakabhisheka, conferred Vyasaraya with the title *Vidya Simhasanadhipati.*[952]

Sanskrit literature is the richest heritage of India, to which Karnataka had made an impressive contribution. Sanskrit literature produced in Karnataka particularly during the Vijayanagara period, embraces topics like philosophy, ethics, poetry, literature, science etc.[953] Under the enthusiastic patronage of the benevolent

morachs, the talent of the poets and scholars expressed itself in various forms like Kavyas, historical, mythological and legendary dramas, prose, romance and champus, scientific literature such as Grammar, rhetorics, music etc. [954]

As there was a regular flow of educated persons from educational institutions, the government was greatly benefited by them.[955] The government had its own secretariat as now. Besides many of the educated persons were employed in all important places of the state. [956] Whether or not there were departmental examinations to qualify candidates for employment in such government offices, we can say this much that the education the students received in schools and at the hands of specialized teachers stood them in good stead to a considerable degree in such public places. [957] Similarly we find that the secretaries had the necessary education and training, for in those days also officers of high position had their secretaries. [958]

The education of a large section of people was so designed as to enable them to enter the government services and probably there were schools in almost all villages, where pupils were specially trained for service under the government. [959] Young men were usually admitted into such schools in the autumn and they began their studies by learning to write upon long planks of blackened wood with pencils. The boys were also taught to write both on the kaditam and the palm leaf. [960] A knowledge of mathematics, especially arithmetic was considered indispensable for a person to become a qualified karnam, an accountant and he should also acquire a knowledge of several scripts, particulars of the calendar and of the history of the kings who ruled the country formerly. [961]

The karnams fall into two classes; those that became the village accountants, and those that entered the *cavades* of the various government departments. [962] If the emperors or his ministers were impressed with their ability and capacity in the discharge of their duties, they were taken into the ministerial cadre. Several men of ability came into prominence in this fashion.[963]

It is well known that the brahmins have been associated with religious learning from time immemorial.[964] The brahmins were expected to be highly qualified persons possessing extensive knowledge of the Vedas.[965] These highly qualified brahmin priests emerged gradually into a special professional class of people.[966] Although priests were appointed by rotation, the schools attached to these temples went on working without any hurdles.[967] When the time passed group of such temples, mathas with their teachers and intellectuals came together to form an agrahara.[968] They begain to prosper mainly because of the scholarly giants who lived in these agraharas.[969] They also began to make donations for educational purposes, donation for dancing girls and Robert Sewell says that temples with brahmanical colleges and schools attached was visible at every corner of the city.[970] The selection of a teacher was also considered very important,[971] for it was supposed that he should be such as to transmute the raw substance into gold.[972]

On two pieces of a broken slab in front of the Hanumantaraya Temple of saka 1433 (AD 1511) we get a reference regarding the royal gift by Krishnadevaraya of the village Hampadevahalli surnamed Krishnarayapura in Nariseme of .. Tyaventhe by various learned Mahajanas of several Gotras and Sakhas after dividing it into one hundred five vrittis made in the presence of God Virupaksha on the bank of Tungabhadra for the merit of the king himself.[973] A copper plate grant is also stated to have been issued in this connection.[974] Names of some of the donors like Arya Krishna Bhatta, son of Jaliga Vithana Bhatta, Deva Bhatta, son of Ittigeya Lakhana Bhatta etc are interesting.[975]

From this it is very clear that the king gave encouragement to only qualified and learned brahmins, so that they can devote more attention for the progress of education and learning.

On a set of three copper plates in possession of Shanubhag Nagappa of Rangapura, Sanskrit, in Nagari character, of Krishnadevaraya records the grant of the village Muttatti renamed Krishnarayapura in Beluru Sime of Hoyisana Nadu,

as *Ekabhogya*, to Krishna Dikshita, son of Nanjinatha, grand son of Ranganatha, of Kandavamsa, belonging to JamadagnaVatsa Gotra and Asvalayanasutra, well versed in Veda, Vedanta, Purana etc. performer of sacrifices like Sarvakratu, Vajapeya etc and eulogised as *Kavitarasa Sarvajna*.[976]

Achyutaraya also continued the same tradition of encouraging qualified brahmins by granting royal gifts. In the saka year 1456 (AD 1534) he gifted the village Nagavara in Chandragiri Rajya to several brahmanas versed in different Sastras.[977] On a slab near the Kallesvara Temple states that a Prabu Annaji, described as a favourite of the king Achyutaraya made a grant of the village Kallahalli as *Ekabhoga* to Singa Bhatta, son of Linga Bhatta of Bharadvaja Gotra, Apastamba Sutra and Yajus Sakha. The donee is described as well versed in the meaning of Vedas and Sastras.[978] A stone inscription formed at Thiruchinapalli District, Tiruchirapalli Taluq, Srirangam in the Saka year 1462 (AD 1540) when Achyutaraya was ruling Vijayanagara registers an endowment of one hundred forty six by Akkachahi Amman entrusted to her teachers Kayil Kandadi Amman of the Vadhula Gotra for offerings and recital of the Vedas and Tiruvoymoli, on the specified day during the annual festival out of the interest at one eightieth on the endowed Sun.[979]

In the saka year 1478 (AD 1556) Sadashivaraya granted the income of the village Marripundi surnamed Raghunathapuram situated in the Valanadu division of the Kondavidu Sima to the great scholar and astronomer Sarva Bhatta, who belonged to the Yaksha Gotra and Apastamba Sutra and was a Yajurvedic. The gift was made on the representations of the kings minister Ramaraja.[980] In one of the stone inscriptions found at Tadapatri Taluq on the pillars of Chennakesava Temple (Senagalaguduru Dhvaja Stambha) of saka 1476 when Sadashiva Maharaya was ruling over Vijayanagara mentions the titles assumed by Channa (raya) as *Vedamarga Pratishthacharaya*.[981] The titles assumed by him Chenna (raya) indicates his excellence in the study of the Vedas and as the establisher of the path of the Vedas.

The lot of teachers, was not satisfactory then Vidyananda (AD 1488) says that teachers should be well paid and kept contended lest the education of children may suffer.[982] For he opines that - 'having kept their children and not giving pleasing gifts to the teachers, not granting none of their wants and deceiving them by cunning words; driving them to the hell of dirt. And thus keeping them out of mind eternally do they make them dullards'. [983]

Makkalanodalittu Bidadodisuvarhe Maneeshitartamanu// Dokkanekottu Mannisade Bedidodeyade Vanchanoktiyem// KakkaSamagikala Manenunkikudal Manamilladerdana/

Makkala Buddikettu Jadarappara Varagalum Uttarottaram//[984]

The remuneration of the teacher consisted of payments both in kind and cash.[985] In his work *Amuktamalyada* Krishnadevaraya talks about the fees paid by the students to the teacher. [986] In this story Kaudinya was defeated by Kesidvaja and lost his empire to the former. [987] After losing the battle Kaundinya along with his ministers went to the forest with the hope that one day or the other they will get an opportunity to regain the empire. [988]

After winning a spectacular victory against his enemies Kesidwaja ordered for the performance of yaga or sacrifice. But the animal which was selected for this sacrifice was killed by the tiger. To complete the sacrifice he was forced to take the advaice of Kaundinya, his rival. Kaundinya was the only one person capable of giving proper guidance to Kesidwaja. After completing the sacrifice successfully with the advice and guidance of Kaundinya, Kesidwaja made a humble request to demand the guru dakshina (fees of the teacher or guru). Thus the story continues.[989] This is the reflection of the prevailing system of the day depicted by the author in his story. In one of the copper plate records of saka. 1280 (AD 1358) found at Ranganatha Temple, Srirangam, we get a reference regarding the gurudakshina in the form of the gift of a village by the chief named Munimadi Nayaka, also called

Rangavardhana of Manchikonda Gotra to seventh Parasara Bhatta which in turn was gifted by Parasara Bhattas mother to the Ranganatha Temple.[990]

The teacher appears to have been remunerated by assignments of lands.[991] Thus according to an inscription at Vepur of the time of Kampana Udaiyar, a piece of land was granted to a particular individual as an *Adhyananovritte.*[992] Achyutaraya made a grant of the village Kambampalli to Peda Krishnamacharlu, son of Govinda Dikshita, for the promotion of studies in the *Udhaya Vedanta.*[993] A record at Virincipuram date AD 1535 mentions the grant of a number of *kulis* of land for the benefit of two brahmans, Timmappan and Saivadirayar Vasantaraya Guru, who taught the Rik Sakha and Yajur Sakha respectively.[994] Similarly in AD 1579 a few villages were granted as Bhattavrittimanya in Podilisima (Nellore District) for carrying on work connected with learning.[995]

Vijayanagara State enlarged and expanded Vedic of the Aryans whose vision and spirit are embodied in the religion and philosophy of the Vedic literature, the Vedic Hymns, the Upanishads, the Bhagavad-Gita and the Mahabharata.[996] The grand project of monumental, extensive commentaries on the Vedas and other works of Vedic lore completed during the reign of the early rulers of Vijayanagara explains the character of Hinduism professed by its founders.[997] The Vedic mind of true hindus transcends the narrow barriers of region, race and religion and attaches supreme importance to man as the noblest creations of providence, believing in the universality and brotherhood of mankind.[998] That Vijayanagara lived up to these sublime ideals of *Bharata Rashtra* is born out by its incessant practices and unmitigated performances.[999]

It was an age of the harmonious co-existence of diverse schools of philosophy like Advaita, VisistAdvaita, Dvaita and important sects like Saivism, Vaishnavism, Virasaivism and Jainism and islam too.[1000] There flourished Vidyaranya, the brilliant exponent of Advaita Philosophy and Vedanata Desika a mighty champion of Visishtadvaita Philosophy described as *Kavitaikika Simha* by Appayya Dikshita,

the great Advaitan who wrote a commentary in Sanskrit on Vedanta Desika's *Yadavabhyudaya.* [1001] Later came Vyasaraya the great philosopher of the Dvaita School of philosophy and the most popular Haridasa's like Purandaradasa and Kanakadasa. [1002] The greatness of the Vijayanagara State lay in the endeavours of its rulers in promoting the revival of all that was great and noble in Hindu Dharma and Hindu Tradition. [1003]

The presence of the Jesuit Fathers in the Vijayanagara State led to the foundation of certain types of schools where the vernaculars were taught by Christian Missionaries and the new converts to their faith. [1004] Thus at Madhurai Fr. Fernandes established a primary school for the hindus where a brahman convert to christianity taught the boys to read and write. [1005] Fr. Pimenta while he chanced to pass through Madhurai visited the school and distributed some prizes to the best pupils of the schools. [1006] Fr. Pimenta founded a school at St. Thome where Telugu and Tamil were taught. [1007]

In AD 1567 Fr. H.Henriquez established a tamil school at Punnei Kayal for the young Goans who were sent there as *Catechists* and himself taught the pupils in the school. [1008] His assistant was one Luiz a brahman convert. [1009] Another school was founded at Chandragiri for the benefit of the sons of the nobles of the court.[1010]The missionaries employed a Hindu Teacher in that school. [1011]

FOOT NOTES

1.	Mahalingum T.V.	South Indian Polity	P.12
2.	Ibid		P.12
3.	Ibid		P.12
4.	Ibid		P.12
5.	Jevoor S.V.	History of Education in Karnataka 1300-1800 AD	P.97
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15.	Jevoor S.V.	History of Education in Karnataka 1300-1800 AD	PP.131-132
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18.	Venkataramayya N.	'The studies in the History of the Third Dynasty of Vijayanagara'	P.181
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CHAPTER V

TECHNICAL EDUCATION

a. Apprentinship – Types - Duration

b. Technical Education and class structure

A. APPRENTINSHIP – TYPES - DURATION

Karnataka was the home of different arts and skills. The majority of the writers of AD eleventh century seem to have attached more value to technical and scientific topics than to pure literature.[1] Mangaraja I has summed up the attitude of such writers thus "Why do poets exhaust themselves in describing and extolling the forest, the wind, the dust, the night, love and such other things? He who deeply think about medicine and others things useful to all human beings and writes about them as if he is a veritable God on earth." This attitude was much responsible for literature of knowledge but writers used poetic forms for writing such works.[2] During the period under review an enormous increase in the output of literature in all branches of study is seen as a natural result of the advancement of human knowledge.[3] Hence we find that the curriculum embraced more subjects and in great details.[4] King Bukka I was a scholar in four Vedas, Jyothishya, Austronomy and Science.[5] King Krishnadevaraya apart from being a good administrator, was a good wrestler, horse-rider, sword fighter and excelled in other skills. In his '*Parijatapaharanam*' he has been compared to Nakula in horse ridding.[6] Students interested even in horses could get much knowledge from Abhinavachandras "*Ashvashastra*" (C. AD 1400)[7] and Bacharasa in AD 1500 composed a work descriptive of various kinds of horses, their illness and medicine.[8] Kanakadasa in his '*Mohanatarangini*' speaks about Anirudda of Dwarakanagara as excelled in sixty four branches of knowledge.[9]

Many other useful and interesting works of scientific nature were also written during this period.[10] As many as six works on medicine including veterinary have been discovered.[11] Students of medicine would find a world of knowledge in Shridharadevas (AD 1500) "*Vaidyamrita*"[12] and "*Vaidya Sangatya*" of Salva (AD 1550) described some recipes for human ailments.[13] Under the patronage of Vijayanagara court in AD 1360 Mangaraja wrote his work "*Khagendramanidarpana*", a masterly treatise on various kinds of poisons, their

effects and antidotes.[14] Books even on culinary subjects were written. Mangarasas *"Soopashastra"* is an instance in point.[15] Besides lexicons, commentaries came to be written to enable the advanced students to pursue their studies independently.[16] Literature on criticism also began to develop. Virakta Tontadryas (AD 1560) *Karnataka Shabdamanjari* is a lexicon of considerable merit.[17] Then followed Bhattakalanka's (AD 1604) *Karnataka Shabdanushasana* which also deals with the same subject.[18] Ramachandra's *Ashwashasatra* is a development on Abhinavachandras work of the same title.[19] Bhaskaras *"Behariganita"* dealt with arithmetic as an useful subject in every day life and this book is prescribed for the boys and girls in the secondary stage of their education.[20]

In Karnataka during the early days many temples, palaces, forts and other structures, both private and public were built. The construction activity of these monuments must have given ample scope for the discovery of fresh talents besides the application of known activities.[21] Judging from the monuments that have survived one may well conclude that at no time there was dearth of artists. The beauty and accuracy which mark the engravings of most inscriptions on stones and on copper indicate the high degree of literacy and skill of engravers. The literary merit of many of the inscriptions as well as the volume of literature produced at different periods show that the cultivation of the popular speech of each locality and its employment in administration and education was by no means neglected.[22]

The composers of the inscriptions were the later representatives of "Sutas" and "Magadas" of ancient Sanskrit literature.[23] Their office seems to have been heriditory in certain families.[24] They were not only composers of grants but also the reciters of laudatory verse on important ceremonial occasions, on the achievements of the kings and the proclamation of their titles.[25] They were also to relate the valor deeds of the kings and their ancestors, which was generally exaggerated and coloured.[26] Bhatta Baciappa for instance, was so good at his office that he had been called in an inscription "…. a head jewel of the Badavarukula, a master of Gautama Gotra… a garland of love to a royal Bhats….. fearless

champion of eulogisers, illustrious Baciappa of the Bhat" [27] *"Sasanacharyas"* who were the engravers of royal edicts generally on stone or copper usually belonged to the carpenter class, but a few stray inscriptions indicate that brahmanas were also employed in the work.[28] The sculptors however were not highly educated. The knowledge of Rigveda, YajurVeda and SamaVeda was quite essential to them as they had to copy what the composers had given them. [29]

The condition of literacy among the people in the Vijayanagara days may be gleaned through the style, orthography and script of the inscriptions of the period.[30] Royal grants were composed in the language of the territory in which the inscriptions were to be engraved. [31]

As regards physical instruction and culture of the pupils it goes without saying, judging from the facts previously related, that they received this too.[32] Poor students often did the menial service in their teacher's house as they could not afford to pay their fees. [33] They brought water, cut wood, took the milking animals to the grazing ground and did other minor services. For such services compulsory physical education was not necessary. However, whenever they could get time they joined in the games of other students.[34] Generally school children beguiled their time, after the weary hours in the school playing such games as suited their status. [35] A boy coming from a high strata of society learnt sword playing, fencing, wrestling, horse riding, swimming, shooting and a host of other games and the boys that belonged to the middle and lower rungs naturally went in for inexpensive games like hide and seek, monkey and the tree limping etc. [36] There were gymnasiums where people practiced wrestling and duelling and for their maintenance lands were granted tax free. [37] Carvings on temple walls and pillars representing men riding on prancing horses show to what a great extent horses were used in wars. [38]

A series of physical exercises in ashramas were also undertaken daily by the students in the higher stage of education.[39] *"Pranayama"* is also a kind of exercise as it gives concentration of mind for yogic practices. [40] Students who were much

advanced in their spiritual attempts resorted to it to achieve the bliss of meditation.[41] The villages of ancient *"Agrahara Sorade"* (Choradi) were much devoted to the observance of *"Pranayama"* and other yogic practices. [42]

Wrestling also was one of the favourite pastimes in those days. Sometimes there were wrestling contests of famed wrestlers and which provided incessant entertainment. [43] Playing dice was a favourite game of rich students and princes. Krishnadevaraya gave an agrahara to Nandi Thimmayya for his skill in playing dice. [44]

The Vijayanagara period witnessed great scholars in music besides its exponents. [45] The royal court gave all encouragement to music as it did to other fine arts. [46] The fine arts, particularly music developed to a great extent during this period. The Rayas of Vijayanagara were great lovers of music and were scholars also in the subject.

Vidyaranya the great pontiff who was closely associated with Vijayanagara was a distinguished scholar in music. [47] Vidyaranya was a name not only for his intensive knowledge in the Vedas... but he was also an excellent musician who left his mark by recording his definite ideas in the service of music which he had narrated in his work *"Sangeet Sara"*, a treatise on music. [48] Even though the existence of this work is beyond any doubt, the scholars engaged in the collection of sanskrit manuscripts have not yet been able to recover this work in original.[49] Undoubtedly it is a source of inspiration and basis to the later writers on music like Ragunatha and others.[50] Vidyaranya mentions fifteen primary ragas and he was the first to arrive at the *"Janakajaya System"*, a classification of *ragas*. [51] He classified the tradition of ragas in to *Swara, Laya* and Music. [52] Kallinatha in the saka year AD 1420 produced a work titled, *'Kalanidhi'*. He established a tradition known as *'Melapustaka Paddati'*. He was given the title *'Rayavageyakara'*. [53] Sripadaraya has produced hundreds of Bhakti keertanas on *'Ranga Vittala'* in kannada. [54]

The ancient art of music and dance had royal patronage in India and by the time Vijayanagara State was founded, it had gained much importantance. That the, Hoysalas were patrons of music and dance is evident from the figures carved in stones in temples like those at Belur, Halebidu and Somanathpura. Dance was regularly practiced as a fine art by ladies of higher classes in the Hoysala period.[55]

Beauty and youth being essential requirements for dance, figures of young women are seen in various graceful dance poses both in Hoysala and Vijayanagara sculpture.[56] There can hardly be any demarcation between Hoysala and Vijayanagara styles in music and dance, for Vijayanagara was founded immediately after the fall of the Hoysala Empire.[57] It is possible that many artists might have immigrated to the city of Vijayanagara after the distruction of Dorasamudra. Evidently, ancient literature like Bharatas '*Natyasastra*' the noble work on music, *Brihaddesi* by Matanga, and the AD thirteenth century work '*Sagitaranthnakara*' by Sarangadeva must have influenced the development of music and dance in Vijayanagara period.[58]

During the Vijayanagara period music and dance reflected the social life of the people.[59] Harihara I's brother Kampanna in the saka year AD 1356 donated huge amount of money for his love for music.[60] In AD 1386 Dugganna a Parupatyegara (administrator) of Kampanna Odeya donated lands to musicians, dancers and singers.[61] In the first half of the AD fifteenth century there lived Chatura Kallinatha who was the commentator of Sarangadeva's *"Sangita Ratnakara"*.[62] This commentary is said to be an encyclopaedic music and an indispensable work for the understanding of Bharata's theory of music.[63] He was patronized by Devaraya II.[64] He composed a work called *"Katanidhi"* and had the title *"Raya Vaggeyakara"*[65] Devaraya II had titles like *"Gandarva Guna Gambheera"* for his benevolence to music.[66]

Gopa Tippa, Viceroy of Mulbagal wrote on music, dancing, tala and Alankara.[67] He was the grandson of Harima, the sister of Devaraya I. He composed *"Taladipika"*, a work on music devoted to the determining of the different ways

of keeping time,[68] and a work on dancing to which reference is made in his two other productions.

In the last quarter of the AD fifteenth century Sripadaraya, the Madhva saint had great musical distinctions to his credit. He was the royal chaplain of Saluva Narasingaraya of Chandragiri, a feudatory of Vijayanagara.[69] Sripadaraya's compositions in kannada besides giving inspirations, became the models to Vyasaraya and Purandaradasa. [70]

About this period Nijaguna Sivayogi who came to prominence in Southern Karnataka was a scholar in a Vedanta and proficient in music too. [71] His great work the *"Vivekachintamani"* an encyclopedia on dharma has a chapter on music where he had discussed systematically *Sruti, Svara, Alankara, Jati, Gama, Raga* and *Vadya*.[72] This has been considered as the first work on music in kannada language.[73] He was scientific in his approach to the study of music and he bore titles such as *"Vijnanachakravarthi"* and *"Adhikavidyasampanna"*. [74]

During Krishnadevaraya's period music reached its zenith.[75] Krishnapura inscription speaks about Krishnadevaraya as a great music lover. [76] Vyasaraya the royal preceptor of Krishnadevaraya was a great figure in music. [77] Vyasaraya had three distinguished students, namely Vadiraja, Purandara and Kanakadasa. [78] All the three were living with their guru till his death popularised Dasakuta and karnatic music.[79] Purandaradasa and Kanakadasa contributed enough to the karnatic music which led to the rise of a new era in the field of music. [80] Pundarika Vittala who lived in AD 1520 , the author of *'Shadraga Chandrodaya'*, produced *Swara, Mela, Raga Tradition* is a great name in Karnataka.[81] Sarangadeva translated Kallinathas *'Sangeetaratnakara'* . Gopala Nayara was another great musician.[82] Purandaradasa wrote twenty four lakhs seventy five thousand poems of which about one thousand are only available to us. [83] In this period Ramamatya the author of *"Swara Mela Kalanidhi"* made the people to bring classical ragas in to practice.[84] Ramamatya, Minister of Ramaraya in his *Swara Mela Kalanidhi* named twenty

Janaka Ragas. [85] In AD 1609 Somanatha whose work *' Ragavebhoda'* gives information about twenty two shrutis. [86]

Music pervaded the very atmosphere. Abdur Razak refers to the place where "between the palace and the pavilions... were musicians and story tellers" [87] *"Veena Yal"* and *"Pancha Mahasabha"* were some of the important instruments of music.[88]

Vijayanagara State being the replica of Indian Culture (as said by Barbosa) gave enough encouragement to music. [89] Krishnadevaraya gave gurdakshina to his veena teacher Krishna for teaching him how to play on the V*eena.* [90] He had no adversary on the battle field as well as in music and rhetoric. [91] He was a second Bhoja who knew the mysteries of poetry, drama and rhetoric. [92] Lakshminarayana wrote *"Sangita Suryodaya"* a work on music dedicated to Krishnadevaraya. [93] According to Nuniz Achyutaraya's wives were good in music and the palace was full of players of musicial instruments and singers. [94]

Magadi Kempegowda, the builder of Bangalore who was feudatory of Krishnadevaraya and Achyutaraya, was a good composer of *"Yakshagana".* [95] The human figure with *"Kinnari"* on the grand stone pillar in front of the "Basavanna Temple" in Bangalore bear testimony to his interest in music. [96] Among his "Yakshagana, compositions the *"Ganga Gowri Vilasam"* is noteworthy. [97] Besides these he composed some dances. [98]

Ragunatha Nayaka of Tanjore was a master of the art of music. [99] He encouraged even fine arts and allowed the great dancers to show their talents in the royal court. [100] He was the author of a book called *"Sangaeeta Sudha"* and he invented a new mela called after him. [101] At the beginning of this excellent treatise on *"Hindu Music"* by Raghunatha Nayaka and of his courtiers is made to narrate the achievements and accomplishments of Raghunatha Nayaka and his literary works both in Sanskrit and telugu. The account says that Raghunatha Nayaka was a great authority in music. He had invented new ragas like *"Jayantassena"* and new talas like *"Ramananda".* [102] He is said to have taught the art of playing on the

veena to many musicians. He had invented a new mela after his own name in which any recognised raga could be played.[103]

In AD 1541 when Ramaraya was ruling Vijayanagara one Vidyadhari was playing musicial instrument with the help of her nail.[104] Virabadra Nayaka of Keladi a Maamndalika of Vijayanagara in AD 1636 granted lands to one Suranna, a great musician for the purpose of constructing a temple.[105] Mathanga , the author of *'Brahaddeshi'* who produced the *Mathanga Raga* with the help of folk music and other ragas that were prevalent during his period of time.[106]

Girls born in of all families were strictly under the control of their parents: those belonging to the aristocratic houses were carefully educated. Music and dancing played a very important part in their educational curriculum.[107] Skill in music both vocal and instrumental appears to have been one of the necessary accomplishments of cultured women.[108] Considerable care was bestowed on teaching the girls to sing and dance.[109] Krishnadevaraya employed the famous musician Lakshminarayana to teach music and dancing to the ladies of his zinana.[110] Achyutaraya and Ramaraya employed Bayakara Ramappayya for the same purpose.[111] In AD 1369 the brahmin of Taleyuru donated a piece of land to the dancer of Madhusudana Temple and with this money they established a new village for the purpose of encouraging dance.[112] According to the inscription of AD 1380 Harihara II along with the dancers exhibited the use of miror.[113] Krishnadevaraya's wife Chennaladevi was a great dancer.[114] Paes explains the dance programme for nine days before the God by the dancers during the Mahanavami Festival at the time of Krishnadevaraya.[115] The noble men emmulating the example of the rayas offered patronage to musicians. The popularity of music and dancing was so great that it was noticed even by the foreigners. "They teach their women; from childhood to sing, play and dance and to turn about and to take many high steps"[116] says Barbosa. In the palace of the Raya there was a dancing hall where he sent his own women to teach dance.[117] It was a structure of stone sculpture on pillars; so designed as to help the dancers to correct themselves, if they had gone wrong in

dancing. Between one pillar and another, there was a cross-bar which was like a panel, the designs on which represented the positions at the end of the dances, so that on each panel, there is a dancer in the proper position at the end of a dance. [118] They were intended to remind the women, if they forgot the correct position which they had to assume at the end of a dance. [119] By that they keep in mind what they have to do.[120] There was the dancing saloon of the palace known as '*Pattada-nataka sale'* in the Karnataka country.[121] It is needless to point out that similar dancing halls must have existed in the houses of the ministers and the nayakas. [122] There is reason to believe that there were public dancing halls where probably professionals entertained the people by their performances. [123]

An essential preliminary to good dancing is suppleness of the body. To achieve this women had to perform various exercises. In the palace in Vijayanagara, there was a gymnasium for this purpose in the dancing saloon. [124] At the end of this house on the left hand side there is a painted recess where the women cling on with their hands in order to better and loosen their bodies and legs; there they teach them to make the whole body supple in order to make their dancing more graceful.[125] There were similar dancing saloons outside Vijayanagara also. [126]

Thus it is clear from this description that keen interest was evinced by rulers and women members of the royal palace in cultivating dance. Further, the panels of dancing poses must have been scrupulously and exquisitely executed as prescribed by Bharata in his *"Natyasastra"* as testified by the panels of sculptures of the one hundred eight *"Natya Bhangis"*. [127] The sculptures at Hampi convince shows the popularity of dance among people as suggested in the "Dance Bhangis of Kolata" etc., and female dancers accompanying men on "mridanga, maddale" or other instruments. [128]

Painting like every other art was liberally encouraged by Rayas of Vijayanagara State.Confining largely to the limits of Karnataka, special mention must be made of the magnificent series of paintings on the ceiling of the large front mantapa in the

"Virupaksha Temple" at Hampi.[129] The paintings in the *"Uchchayappa Matha"* at Anegondi belonging to AD sixteenth century are known both for the skill with which they were drawn and for the themes of the spirit of the age refreshing in them.[130]

Adarsha, a poet during the period of Mallikarjuna in his *'Praudarayana Kavya'*, wrote about the dancers.[131] Virupaksha in his *Chennabasava Purana* gives a discription about the *Natyas.*[132] Devanacharya, another musician of this period is the author of *'Sangitha Muktavali'*, a treatise on dancing and music.[142] *Lasyaranjana* of Simhabhupala speaks about the attempts to popularise Bharatanatya tradition in Karnataka.[133] Ratnakaravarni in his *'Bharatesha Vaibhava'* explains the dance by the dancers in a group of four, eight and more.[134] Yalahankanada Prabhu, a Samantha of Vijayanagara Kempegowda in AD 1599 established a natya school in Srirangasagar.[135] The fine arts, particularly music, developed to a great extent during this period. The Rayas of Vijayanagara were great lovers of music and were scholars also in that subject. Undoubtedly it is a source of inspiration and basis to the later writers.

The rulers of Vijayanagara encouraged the scholars to write dramas. Harihara II's son Virupaksha wrote a drama *'Narayani Vilasam'* in five parts.[136] During Mallikarjuna's regime darbar was the centre of drama and acting demonstrations. Gangadara in his *'Gangadasa pratapa Vilasa'* speaks about the dramas of this period.[137] Mallikarjuna's *'Satyabhama Parinaya'* is about Krishnas marriage with Satyabhama in five ankas or parts.[138] Sharada wrote eighteen dramas and two prakrit works adorned the court of Praudadevaraya.[139] Venkatanatha's *'Sankalpasuryodaya'* is on the model of Krishna Mishra's drama *'Prabhoda Chandrodaya'*.[140] Krishnadevaraya wrote *' Jambavati Kalyanam'* in five parts. *'Usha Parinayam'* is another drama written by him.[141] The two dramas of Krishnadevaraya was exhibited during Kalapriyanatha Utsava.[142]

In Meckenzes Machupalli Kaifiyat, in AD 1509 brahmins of Kuchu Pudi grama came to Vijayanagara as Bhagavata dramatists and demonstrated the misrule of Sambete Guruva of Siddavata through dance roopaka presentation and got Kuchupudi grama as agrahara from the Raya. [143]

Gururaya wrote *'Subhadra Dananjaya'* a drama on Arjuna's marriage with Subadra and Rathneshwara Prasada with marriage as the main theme of the drama.[144] Nandedla Gopa wrote *' Prabhochandrodaya',* [145] *'Uttararama Charitre'* and *' Malathi Madhawa'.*

The art of drawing pictures by the artists was encouraged by the kings of Vijayanagara period. Hampi Virupaksha, Virabhadra Temple of Lepakshi, Chennakeshava Temple of Somapalayam, Huchchapparaya Matha at Anegondi, Varadarajaswami Temple at Kanchi, Shiva Temple of Telivalimalalai, Jaina Basadi at Tiruparuttikunnam, Kundagi Jinalaya at Tirumalai, Brehadeshwara Temple at Tanjore, Shivakama Sundari Temple at Chidambaram will speak the picture writing art that existed during the Vijayanagara period. [146] On the inside wall of the residential buildings pictures were drawn. Durjati's *'Kalahasteshwara Mahime'*, Peddana's *' Manucharitre'*, Tennali Ramakrishna's *'Panduranga Mahatme'* gives description of the pictures and paintings drawn on the walls, about the methodology adopted, description of the pictures, the paint used, the preparation process of these paintings. Poet Yellana in his *' Radha Madhawa'* speaks about the pictures drawn in the kings palace. [147] Nandi Timmanna in his *'Parijatapaharana'* gives a graphic description about the birds, swans, pigeons, parrots and other animals on the walls.[148] Abdur Razzak who visited the court of Devaraya II gives a beautiful description of the paintings on the royal darbar and feels as if the lion, tiger, cheeta and other animals portrayed have life in it. [149] According to the inscription of AD 1429 of Tribhuvana Chudamani Chaityalaya, the pillars of the Chaityalaya are carved with beautiful creepers. [150] In the inscription of AD 1522 a sculptor by name Gowrayya has been called *' Chitrika', 'Kallukuttiga'.* [151] Venkata II's Chandragiri court had many painters and picture artists. [152] Portuguese traveller Paes who visited

the court of Krishnadevaraya gives a description of the palace with beautiful screens and paintings.[153] In another room he saw paintings of foreigners, dancing girls in different postures.[154] In this way Vijayanagara rulers patronised the advancement of education of fine arts. The professional guilds were formed on the basis of the caste. Father was the first teacher who taught the professional secrets to his son, the son pursued the profession of his father and thus it was hereditary, passing from one generation to another without break.[155] Each guild had its own president. The schools which taught the professional education were called *'Asari'*. They prepared the items with the help of stone, wood and metals.[156]

Apart from the black smith, gold smith, carpenters, there were people who pursued their caste professions such as barbars, washermen, weavers, oil mongers, potterers, bangle makers. Kanakadasa in his *'Mohanatarangini'* speaks about the black smiths, sculptors, educated gold smiths and panchalas on both sides of the streets in the capital city of Vijayanagara.[157] *'Amuktamalyada'* makes reference to guilds of silk weavers, cotton weavers, gold smiths, fence makers, bag makers.[158] The tax paid by the oil mongers is called *'Gabagare'*.[159] Weaver families based on the number of weaving machines had to pay the tax to the government treasury known as *' Maggari'*[160] Settis who were a professional business community taught their children three important things like reading, writing and mathematics.[161]

The system of the apprentice and his master living together has many advantages.[162] During the period of his training the Yuvaraj was placed under the tutelage of able teachers who taught him the Sastras, knowledge of which was necessary for a king. He was also trained in the science of weapons such as *'Sara Asi'* (Sword), *Astra* (Missile, bow and arrow), horsed ridding and other similar arts necessary for a king.[163] The apprentice always lives and works under his masters eye and has opportunities of observing the special points of his masters skill, his trade secrets and imbibing his true inward method and genius, to ultimately become a successful craftsman. When he leaves his master starts living at his own home which is also his workshop, his whole personality always remains revealed,

unobscured by the restrictions and formalities of a factory.[164] According to Iban Battuta the town of Onore (Honnavar) had twenty three schools for boys and thirteen for girls.[175] Added to this general education, (primary) the members of the different professions underwent courses of training in their respective professions.[166] Such courses were in the nature of apprenticeship.[167]

The rules of industrial apprenticeship as given by "Narada" indicate that admission to craft was free, provided the guardians consent was obtained.[168] Normally the Hindu Society did not favour the free choice of occupation under its fundamental philosophical position since economic ends are not ends in themselves but must subserve the higher religious and spiritual ends of life.[169] Therefore as a social regulation to promote the self-fulfillment of the individual, different castes were to pursue different crafts in consonance with the ideals and value for which each caste stood.[170]

Side by side, with the corperate bodies a few professional associations, craft guilds and mercantile corporations are found discharging similar duties.[171] Guild was a free and voluntary association of individuals earning their livelihood by the same means or the same kind of labour.[172] They were of two kinds, namely the caste guilds and the merchant guilds.[173] There were a good number of craft guilds functioning in South India.[174]

The craft guild was a professional association, based on the caste system. Each group of workmen following a particular profession and belonging to a community formed a guild. Thus, heredity formed a notable part in it. An artisan's son usually becomes an artisan.[175] But if a member of a community wished to change his profession to take up the profession of some other community then he became a member of the guild of the latter community.[176] As Sir George Bird Wood remarks "The trade guilds of the great politechnical sites of India are not however always exactly coincident with the sectarian or technical caste of a particular class of artisans. Sometimes the same trade is pursued by men of different castes,

and its guild generally included every member of the trade, and it represented without strict reference to caste. [177]

Professional castes were engaged in the professions handed over to them by tradition. Whether it was pottery or carpentry, masonary or sculpture, fishery or salt making , the professional techniques were taught by the father to the son. In the craft guilds, the learner served as an apprentice to the master craftsmen until he learnt the craft and skills in that profession independently. [178] Medieval industries depended on the skill of the individuals engaged in the industry , as machines were unknown to that age.[179] The unit of the industry was the family. Small number of craftsmen or artisans were employed and the production was on a small scale. The craftsmen were able to get the raw materials in the locality in which they lived . Very rarely they imported it from a distant place.[180]

While the home of the artisan functioned as the school for imparting instruction in the particular craft preferred by him, the collective interest of craft as a whole in a particular area or region were administered by an organisation like a guild. [181] As referred to in the earlier context trade merchants (Baniyas) gave only the knowledge of three Vedas to their sons for their developing the common sense and shrewdness in carrying out the profession in near future. [182] At the age of ten itself they were found carrying with them scales and weights and with a strong knowledge of accountancy. [183]

The importance of physical exercise was duly recognised by Sastras and the scholars. Somadeva Suri says "Just as food is not well cooked in a vessel, that is neither covered nor stirred, a man who has no sleep and proper exercise cannot digest what he eats". [184] According to the *AgniPurana* a man should not take any physical exercise so long as the food remains undigested or after a full meal... He should not take bath in cold water immediately after doing gymnastic exercised unless the heat of the body subsides. [185]

A good number of sculptures of the period depict different types of physical exercises and acrobatics that were in vogue. It is evident from a sculpture in which youth is taught by the teacher to bend a crowbar and that regular coaching was given in such exercises.[186] In another sculpture, a couple of boys are being intensively trained in fighting self defence.[187] Metallic bars of different kinds were used in body building exercises.[188]

Royal princess, apart from the knowledge of Vedas, Vedangas, Upanishads were given rigorous training in horse riding, sword fighting, fencing, wrestling and archery. Those who taught this education were conducting tests to know the ability of the concerned prince in the respective fields to become a successful general, a good administrator, a good fighter and so on. Naranappa in his book *"Gadugina Bharata"* gives a graphic description of the methods of conducting such tests.[189]

Temple architecture of this period bear testimony to the excellent craftsmanship of the workers and for this they had good training.[190]

Technical education was unreasonably of a high standard during this period. Technical education was mostly imparted in the homes of craftsman and their well organised guilds safeguarded the prestige and efficiency of respective professions.[191]

In this way, the students received the education best suited to continue their family professions. That is why, in the early age itself the children of the baniyas or merchants were taught the calculation, multiplication and accountancy by the father himself which was more practical than theoretical. Sons were properly trained by the fathers of different guilds till they attained that skill. Even in the temple building of this period we come across a method evolved which pre-supposes the existence of some training in that field with an intention to continue the same through the generations.

B. TECHNICAL EDUCATION AND CLASS STRUCTURE:

Virapanchalas occupied a very important and unique place in the society. The inscription of AD 1372 gives details about the Terakanandi Virapanchalas thus; 'All the Virapanchalas were good in writing, in accounts, Vedas, Sastras, Tarka, Vyakarana, Kavya, Taluvarna (clarity in pronounciation) of Austavarna, Taming Elephants, Horses, Reading, Writing, Arithmatics, Witchcraft and the ones who are capable of pleasing Goddess Saraswathi with the fragrance of Jasmine'. [192] The above description will give us a correct picture about the proficiency which these Virapanchalas had in *Taluvya* and *Austavarna* and the indepth practice in *swarasastra.*

Kurubas were another educated community who are capable of writing and producing workers of high calibre. They enjoyed high position during Krishnadevaraya's regime. [193]

Shilpa education was taught by different names such as *Shilpis, Ruvaris, Oja, Kallutiga.* [194] Father himself was a teacher to his son . Only those who had the quest for knowledge and devotion were given this education. Home was the first school. These shilpis had their own guilds.[195] Vijayanagara inscriptions will speak about the methodology and method to be adopted. Wood, Stone, Bricks, Iron were the items used in the preparation of a structure. [196] In most of the Vijayanagara inscriptions the shilpis instead of giving his name have only mentioned himself as *'kallukutiga'*. For example in AD 1355 inscription available in the Sampige Sadeshwara Temple, Chitradurga there is a mention of *'Kallukutiga'* and also in another corner we find the reference to Kallukutiga Jadeya Ramoja. Some time two or more Shilpis involved in the construction or shared the work according to the direction. [197] Manasara, Manushyalaya Chandrike, Ankabhodini, Suprabhedagama, Vastu Vidya, Brehatsamhita, Shilparatna Abhilashitarta Chintamani, Samrangana Sutradara, Mayamata, Kashyapa Shilpa, Tantra Samuchchaya, Amshumadbehagama, Vasturatnavali, Kamikagama, Pratimalaxana,

Pratimamanalaxana, Roopa Mandane and Arthasastra of Kautilya are some of the works throw light on Vastu Shilpa. [198]

During the Vijayanagara period both wood and stones were used for the construction of a temple, but work on stone was more appreciated. In AD 1544 Batanahalli Bemmattahalaguru donated two hundred gadyanas of gold for the construction of 'Adishree Avval' Bvasadi and fifty gadyana to Bhujabali Shree Avval for the completion of the gudi inside the basadi. [199] Later he (the donor) called the person who constructed the gudi in wood and instructed him to construct the same in stone.[200] This gives some information of the use of stone in the construction of a temple or a structure. In the place where these shilpis worked, there was the provision for food, boarding and even remuneration for the work done. [201]

Shasanacharya's were involved in the preparation of the text of the inscription according to the instructions given by the rulers. Shilpis were chiseling the inscription as per the text on stone and copper. Even though shilpis were not so great scholars but were experts in carving out the words on the face of the stone or copper plates.[202]

Usually the skills pertaining to the preparation of the text was hereditary, that is from the father to the son in the family line. Kings made liberal donations to these shasanacharyas. Lingojja who lived in saka AD 1346 made a donation of four villages to Vidyatirtha. [203] Daranojja was another great Shasanacharya in the period of Harihara I. [204] Muddannacharya was a great Shilpi and Shasanacharya lived around AD 1429-1430 when Devaraya II was ruling Vijayanagara. [205]

In the beginning of the AD sixteenth century we come across the names of the Sabhapatis amongst the Kallukutiga families. Among these one Sabhapati was a *'Kanchanakara'* in the court of Achyutaraya. For example members of the sabhapati families gave service to the Vijayanagara kings as *'Stapatis'* and

Shasanacharyas for about fifty years. Sabapati wrote his first sasana in AD 1511 and received gifts from the king Krishnadevaraya.[206]

The state made endowments for the study of certain subjects and honoured great scholars and literary celebrities. Technical sciences like "*Astrology*", "*Astronomy*" and "*Medicine*" also received patronage from the Vijayanagara Court.[207] Vidya Madhava of AD fourteenth century is the author of *"Muhurtadarpana"* (Muhurtadarshana or Vidyamadaviya) which is an exhaustive treatise on astrology based on "*Horas*".[208] His son who was in the court of Bukka I wrote a commentary on it called *"Muhurtadipika"*[209] He was a great astronomer. He makes a critical evaluation of *Muhurtadarpana*.[210] Vidyaranya in his *' Kalamadawa'* discusses about the time, nature etc.[211] *Shivatatva Ratnakara* contains information about Astronomy and also gives information about elephants, horses and Ayurveda.[212] Another courtier of Vijayanagara Lolla Lakhmidhara wrote *"Jyotishadarpana"* an encyclopaedic work on *Astronomy.*[213] He had written works on Astronomy, Astrology and the Mantra Sastra as well as on all the six Darshanas (religious schools) and law.[214] In AD 1515 the village of Nagulavaram and a field measuring two thousand two hundred fifty kuntas were granted to a brahman astronomer who was well versed in the science of the movements of stars, an expert in the science of the *"Yantras"* (mystical tantric diagrams for worship) and an astronomer well-versed in the science of *Yamala* (Rudrayamala, a certain treatise on mantrta)[215] The donee brahman was also an experting in *Hasta Yamala.*[216] In AD 1556-1557 the great scholar and astrologer Sarva Bhatta was honoured by the grant of a village with all its income.[217]

During the Vijayanagara period mathas along with dharmic education taught the material subjects also. Sringeri Sharada Matha, Kanchi Kamakoti Matha, Virsaiva Vikasavritti Matha, Pasupati Biksha Matha, Ahobala Matha had medical schools and patients were given free treatment.[218] The inscription of AD 1368 speaks about YajurVeda and Ayurveda as subjects taught in mathas.[219] Singeya Bhatta who lived during AD 1388 was a great *'Rasavaidya* and *Jalatantra Vishalrada'*

who brought Henne river water to Penugonda.[220] Laxmana Panditha, the author of *'Vaidhyaraja Vallabham'* lived at time of Bukka II was a great physician.[221] Govinda Panditha who lived at the time of Devaraya I in AD 1424 was a great physician.[222] Arunachaleshwara Panditha who lived in AD 1425 was a family doctor of Devaraya I.[223] Naganatha Sȧnyasi who lived at the time of Devaraya II was giving treatment to the people.[224] There was a team of physicians known as *'Saligrama'*.[225] Virupaksha Panditha was another great physician.[226] Charaka's *'Charaka samhita'* , Sushruta's *'Sushruta Samhita'*, Vagbhatta's *'Vagbhatta Samhita'* or *'Astangaredaya'* are known in the field of Ayurveda as *'Brhatraye'*. These works are followed by the sastric work like *'Madhava Nidana'*, *'Sharanga Deva Samhita'*, *' Bhȧva Prakȧsha'* are considerd as *'Laghutrayes'* useful for consultation.[227]

According to *"Susruta Samhita"* the study of medical science or Ayurveda required separate performance by its students of a special "Upanayana" ceremony although such a student as a *Dvija* (as brahmana, kshatriya or vaishya) should have already performed such ceremony according to the rules of his order.[228] *"Ayurveda Upanayana"* lay stress on physical and moral qualifications, on properly formed bodily organs such as tongue, lips, teeth, eyes, nose and mouth: and on cleanliness, good manners and morals, courage, humility, capacity, intelligence patience, retentiveness, and zeal, purity of body, mind and speech, and capacity for taking pains.[229] A student lacking these qualifications will not be eligible for upanayana and admission.[230]

Nagarjuna is said to have written *"Rasaratnakara"* which deals with the purification of mercury for medicinal preparations.[231] We know of several text books like *"Madhavanidana"* and *"Kalyanakaraka"* on diagnosis of diseases and treatment produced in the south.[232] Sayana being a scholar and a prolific writer wrote a book *"Ayurveda Sudhanidhi"*[233] This has been considered as the first work of the period in the fieled of Ayurveda. He wrote this work at the instance of

Ekambaranath.[234] Sayanas grandson Srishailanatha wrote *'Prasnottra Ratnamala'* a work on medical science.[235]

Many other useful and interesting works on scientific nature were also written during this period. As many as six works on medicine including veterinary have been discovered.[236] Under the patronage of Vijayanagara court in AD 1360 Mangaraja wrote his work *"Khagendramanidarpana"* a masterly treatise, a study on the treatment of poison, organic and in-organic, their effects and antidotes,[237] during the period of Harihara II. Mangaraja's *'Akhila Vaidyalayanidhi'* ; *'Sahitya Vaidyambunidhi'* and *'Vaisanavara Tilaka'* are the other works which give information about the medicine pertaining to poison.[238] Tennali Ramakrishna's *'Panduranga Mahatme'* gives information about the details of advancement of medical science and also the different types of treatment available in that period of time.[239] In the court of Bukka II flourished Lakshmana Pandita, the author of the medical work *"Vaidyaraja Vallabha"*.[240] He gives details of Ayurveda in this book.[241] Abhinava Chandra (AD 1400) and Vacharasa (AD 1500) have each composed a work descriptive of various kinds of horses, their illness and medicines.[242] The *"Vaidyamrita"* of Sridhara Deva written in about AD 1500 and *"Vaidya Sangatya"* of Salva (AD 1550) describes some recipes for human ailments.[243] Sridharadeva wrote this work as per the instructions of Munichandradeva which gives information about piles and its cure.[244] Salva's *'Vaidya Sangatya'* gives information about the stress management and medicines to cure the pains in the body.[245] In AD 1570 Narasimha Sastri wrote *'Vaidya Sarasangraha'*, a jaina scholar of Chikkdevaraya's regime wrote *'Vaidya Nigantusara'*.[246] In AD 1750 one Timmaraja Gowda wrote *'Stree Vaidya'* a book on diseases pertaining to women.[247] The *"Supasastra"* a work on cookery is an interesting work of the time.[248]

Encouragement was shown to these scholars in the form of grants or gifts. Jain contribution to medicine was truly profound. General Irugappa is an instance in point affording food to poor, protection from danger, providing medicine to sick and encouraging learning.[249] According to a copper plate, a village was granted to

one Sampat Kumara who has with him excellent and learned brahmanas of various Gotras and relatives, who was the foremost among the physicians. He was the renowned son of the great Govinda Pandita, who was a great scholar in Ayurveda and the Vedangas. [250] This brahmana doctor was the recipient of a gift of lands perhaps in recognition of his abilities in his profession. [251]

Nothing is known about the training of horses. There are some indications to share that some care was bestowed on the training of horses. They were taught to caracole and prance. [252] They were drawn up in lines, and took part in sham fights on festive occasions. [253] The *'Prabhavati Pradyumnam'* describes a game in which men seated on horse-back drove a ball with a staff which they held in one of their hands. The description reminds one of the game of polo which was a favourite sport of horsemen in Medieval India. [254] It is obvious that there existed a system of training the horses, although it is not possible to state whether they taught to partake in mass movements on the field of battle. [255] Elephants were carefully trained to batter the gates of forts in sieges, and charge the ranks of hostile forces. Besides, each elephant carried on its back a *howdah* in which were seated four warriors on each side. [256]

Since elephants, horses were used for the war effort the rulers took lot of interest in the treatment of these animals and also other animals. Probably this led to the advancement of animal treatment. Abhinava Chandavana in AD 1500 wrote a book *'Ashwashastra'* for the benefit of the students who are interested in knowing about the horses.[257] Ramachandra's *'Ashwasastra'* produced during AD 1625 is a translation of Shalihotra's work which gives information about the diseases , treatment , training and taming of horses. [258] Vacharasu, a jaina poet wrote *'Ashwavaidya'* in AD 1500. This included thirty five vratas, gradation of horses , diseases of the horses etc., [259] Padmana Pandita in AD 1627 wrote *'Himasara Samuchchaya'*. This work gives information about the genders, features of the horses.[260] Manumunchi Bhatta's *'Ashwalakshana'* gives information about the horse trade and horse race competition held during Vijayanagara period. [261]

In AD 1650 Bhaskara wrote *' Behara Ganita'* a work on mathematics. For this achievement he was given the title *' Sharadegusuva Ganita Vilasa'*. This work gives details about compound interest, Padapana Sutra, Padaka Sutra, Mattada Sutra etc. [262]

During the first half of the sixteenth century flourished one Vallabha Amatyudu who was the author of the *"Lilavati Ganitamu"* a translation of the well known mathematic work of Bhaskaracharya's *"Lilavati"*. [263] He assumed the title *' Balavaidya Cheluva'*. [264] It appears that Vallabha Amatyudu translated the work at the behest of Bommalatakala who lived in the court of Krishnadevaraya. [265] He was also known as *"Kavi Devendra"*. [266]

During the Vijayanagara period boys and girls were given physical education.[267] Poor students instead of paying the fees gave service to the teachers such as drawing water , collecting fodder , grazing the cattle etc., children of the rich were participating in games like horse ridding, sword fighting, wrestling, swimming. Children of middle class people were participating in games like hide and seek, *Marakoti*, (jumping from one tree to another) and *Kuntata,* Yoga and spiritual exercises like Pranayama were in vogue. [268] Wrestling was a famous pastime for the rich students. They also took keen interest in playing dice. Nandi Thimmana received a gift from the king Krishnadevaraya for his expertise in dice playing. [269] Krishnadevaraya because of his regular exercises, horse riding, sword fighting possessed a very good physique. [270] Ladies in the harem were getting education in dance, wrestling, sword fight, dalupatte etc. Kolata was commonly practiced dance. During Mahanavami festival dance, music programmes were exhibited in the public. On the roof and on the Adhistana of Hampi Temple, in the Mahanavami Dibba, on the outer prakara of Hazara Ramaswami Temple, *kolata shilpas* are dipected. Wrestling, running race, lifting heavy stones were the items which had great attraction. [271] Kanakadasa in his *Mohanatarangini* gives information about the *Garadis* meant for strengthening the power of the shoulders. [272]

It is not unlikely that the nobles and the soldiers were trained to use the sword and other weapons in a special gymnasia constructed for the purpose, where the wrestlers and fencing masters gave them lessons in military exercises. The *'Vasucarita'* alludes to the garadis or the gymnasia.[273] The *Manucharita* mentions also *Samugaradilu* or garadis where fencing and gymnastic exercises were taught.[274] Owing to the existence of these fencing clubs, the people at Vijayanagara became very fond of sword play and duels. Although each soldier was individually skilled in the use of arms, he was not taught the function effectively as a unit in a organised body of men engaged in attack or defence. The soldiers of these days apppears to have been strangers to drill , parade and other exercises which are but ordinary items in modern military education.[275] The *'Hamsavimsati'* a work of the AD eighteenth century describes the course of physical and military training which the men of the fighting class had to undergo. It consisted twelve kinds of dandas, fourteen visarus, thirty two *vinnanas*, twelve *paruvadis*, twelve *gatis* , twelve *gayamanas*, twelve *monas*, some kinds of *narukus*, sixteen *upvitas* and, thirty two *pracaras* . These comprised the course of physical training in the garadis, which might have been in existence long before the AD eighteenth century.[276]

A AD fifteenth century Veeragallu belonging to the Vijayanagara period was found at Bannanji in Udupi. The necklace and waistband sported by the hero carved on the Veeragallu and the sword he held revealed that he was a commander. Probably he must have died as a hero in the battle. A garadi is situated near the palace where the Veeragallu was found. Dr. Murthy P.N. says that the garadi must have been the place in which warriors were trained in those days.[277]

Domingo Paes gives information about the techniques taught by the teachers to have a very slim and trim physique.[278] Girls and women also did not neglect physical education. There were separate centres to impart physical education to women. Women of that period desired to have a healthy and strong physique.[279]

In all the education centres there was the practice of giving physical education by asking the students to do the exercises and Yogasanas early in the morning. Along with physical exercises due importance was given to spiritual education.[280] At Hariharapura or Kalamgere people were busy with japa, tapa.[281] Choradi or Soradi Agrahara was known for its education in pranayama and Yoga.[282] Govinda Vaidya, a poet who authored '*Kanteerava Narasarajja Vijaya*' speaks about the gradies and physical exercises and also about the intensity of the exercises to such an extent of taking bath in sweat itself.[283]

In the Kannada literature we come across the information about the education given to the princes and also to the soldiers. This included offensive and defensive methods of warfare , use of weapons, war strategies etc.[284] '*Nambiyannana Ragale*' gives information about the outskrits of the city, in a ground the soldiers getting training in the use of weapons known as '*Shastra Shastra*'[285]

In the '*Kavya Sara*' there is a reference to '*Bahepura Vana Prantya Pradesham Galol*'[286] In the '*Girija Kalyana*' there is a reference to '*Vaihaleya Bayaloppittu Pattanada Vanadedeyol*'.[287] All these words refer to the war education being given on an open ground.

'*Jagannatha Vijaya*' gives information about the education being given to the royal princes in the following words; '*Rajasutaroppuguma Purabaherantadol.*[288] Kumaravyasa in his '*Bharata*' gives information about the special pooja ceremonies being performed with the sacrifice of sheeps to Goddess Chandika.[289]

Excelled teachers gave training in *Gajarohana, Turagaderata* and the use of different weapons. This was very much needed for the soldiers to fight the war. There were different teachers to train the soldiers in *Mallayudda, Billu, Khadga, Gade.*[290] Kumaravyasa speaks about the special knowledge to be possessed by the teachers in *Danuragama*, taming of horses and elephants, use of weapons etc.[291] He also speaks about the study of the use of weapons like *Suragi, Sabala,*

Karariyubbana, Harege, Hiriyubbana, Adayuda, Gariga, Chakra, MuSundi, Tomara, Bhindivala, Chaya, Parashu, Kakkade, Musula, Halamudgara, Dhanururdanda. [292]

During the training period the princes and soldiers were shown mock war situations by *Masalus*. They were called as *Masalugalega*. Probably these Masalus were appointed only for the purpose of giving war education. The training included the different types of attack strategies like *Sukshma, Laghupali, Hara.*[293] Bhishma Parva of Kumaravyasa gives information about the different groups of soldiers like *Billugaras, Harekekaras, Halageyavaru, Domkaneyavaru* who formed different wings of the army. Nanjunda, the author of '*Kumara Ramana Sangatya*' also speaks about the *Khandeyakararu, Sabaligaru, Suragikararu, Billugararu* who too formed a part of the defence force. [294] Excelled persons in the use of bow and arrow are given the titles *Like 'Kodanda Vidyadara'* [295] *Saratara Kodanda Pandita, Chapatantra Visharada, Kodanda Rudra, Kodanda Chaturbuja,* [296] *Kodanda Partha.*[297]

Soldiers were not just excelled in the use of weapons, but also possessed expertise in the movement of the same. The expertise knowledge included *'Vallinartana', 'Bhahyavarta', 'Bhadragati', 'Anukshana', 'Chaturasra Vaishakhagati', 'Sadwaleedagati Aleeuda', 'Madurahati, 'Shwenapata Swastikakriya'.* [298]

Use of horses in the warfare was quite common . The horses were trained in such a way that it could be used effectively in the wars. Hoysala Vishnuvardhana's wife Bommaladevi had the credit of establishing a school to impart *'Ashwashikshana'*. [299] Horse riders were trained by a person known as *'Antapalasahani'*. [300] Krishnadevaraya's success against the sultan of Bidar was due to the use of horses. [301]

Another important wing of the defence was elephantry. Nanjunda in his *Kumara Ramana Sangatya* speaks about the horse stable and elephant stables.[302] *'Nambiyannana Ragale'* gives important information about the education in using elephants in the war field in the following words ; '*Munte Turagarohamam Kalisi Vistaram Mattam Gajarohanadya Khila Vidyeyam Putramge Madisi'.*[303] Aggala also speaks about the Gajashikshana in the following words; '*Turagarohanadindamorme Gajashikshaleeleyindorme'.*[304] The one who was involved in Gajashikshana was called ' Gajasahini'.[305] Kumaravyasa in the *'Bhishmaparva'* speaks about the elephants born at Kanakagiri, Anjanagiri, Vindyagiri, Malayadri.[306]

We also come across information about the treatment served to the wounded soldiers, elephants, horses. Kumaravyasa in his *'Bhishmaparva'* once again gives information about the doctors treating the wounded soldiers thus ; '*Ada Maigandiyol Rakutava Shodisuta Halduppavam Todedadarisidudu Vaidya Santati Virabhattarugala'.*[307]

'Bhishmaparva' also gives a live picture about the treatment served to the wounded soldiers. - *'Harida Koralam Bhigiva Uradol Murida Banava Kilva Hotteya Niregarulanolagikki Holisuva Maddugala Needuva Uriva Sekava Nasyadolu Hada Nareva Turagada Vaidya Tatiye Chcharekeyale Santaisidaru Vajiya Vedaneya'.*[308]

In the same way Kumaravyasa gives information about the treatment of the wounded elephants by the Hasti Vaidyas in the following words ; *'Odalinolu Murididda Sabalava Nudiyaleyade Kilva Maddanu Gidiva Jevanigeyolu Sapranisuva Duvranava Todedu Kattuva Hasti Vaidyara Gadanavu Bayadolesevantyada Kadala Rabhsake Todakanekkitu Bahala Balajaladi'.*[309] He also gives information about the treatment of the soldiers who are badly wounded in the battlefield.[310]

"The Vijayanagara monuments opened a new era in architectural creation reflecting the life and spirit of the age" says Percy Brown. A change came over the spirit as well as the substance of architecture in South India when the country became enriched with the buildings in a style showing that the people had risen to a life of a greater fullness which moved them to express with marked freedom and fluency over their aesthetic aspirations. The architecture at this stage of its development reached the culminating limit of fluorid magnificence. It is a record in stone of a range of ideals, sensations, emotions, prodigalities, abnormalities, of forms and formlessness and even eccentricities that only a super imaginative mind could conceive and only an inspired artist could reproduce.[311]

The best specimens of the Vijayanagara style of architecture are Vijaya Vittal Temple at Hampi which, to quote Fergusson, 'shows the extreme limit in fluorid magnificence to which the style advanced', and the Hazara Ramaswami Temple which is in the opinion of the same authority, 'one of the perfect specimens of hindu architecture of the Vijaynagara period'.[312]

In the science of engineering Vijayanagara made spectacular advancement and it could enlist the service of a team of engineers well versed in its branches like civil, mechanical and hydraulic.[313] These engineering experts constructed multiple developmental projects like construction of cities, towns and forts, construction of state owned buildings and palaces, harnessing of rivers, digging of canals and construction of tanks for irrigation and other needs.[314]

Tanks and dams were constructed with consumate engineering skills. Speaking of the anicuts (dams) constructed during the Vijayanagara period Major Henderson remarks; 'the position for the anicuts have been chosen with great judgements and the channels have been formed with consumate skills'.[315]

Irugappa Dandanayaka, being an engineer and a Sanskrit scholar built a chaityalaya in Vijayanagara.[316] He was the minister of Hrihara II and Devaraya II.

The eighteen basadis of Moodabidiri are not the only specimens of the architectural skill of the jainas but also a sacred place.[335] Guruvayinakere in Tulva (D.K), about which unfortunately no details are available in epigraph is said to be unique in the history of the southern jaina architectural school.[317]

The first temple at the capital to be constructed in what may be termed a Proto - Vijayanagara style appears to be jaina.[318] According to the epigraphs on these, it could be concluded that jainism was royally acknowledged and patronized.[319] Architecturally, the temples are impressive for their magnitude and massiveness.[320] Though utilizing many of the elements of previous temple styles, these buildings are both larger in size and less ornamented.[321] Their plain walls, stepped stone super structure and carved columns and door ways are typical features.[322]

The Ramachandra Temple might have been the first major construction at the capital in the southern style. The temple must have been worked on by the finest artisans and sculptors of the day and probably served as state chapel.[323] As Vijayanagara State extended from the banks of the Tungabhadra to the south, as far as Madhura and Trichinopoly and from the Arabian coast in the west to the Bay of Bengal in the east and covered a vast area we may have to bear in mind that its art and architecture were influenced by the different schools prevalent in the several regions of the state.[324] Temples and Basadis arose in various parts of the state not only by royal patronage but also by the philanthropic attitude of the people and their religious bent of mind.[325]

Its architecture and art reveal a style very different from the temples already noticed. The external elevation has a complex series of basement mouldings, a wall that projects and recesses rhythmically rising to full height and secondary pilasters, the pots.[326] The wall is overhung by a deep cornice, above which rises the brick and pilaster super-structure arranged in tiered storeys and capped by a square towards the dome roof.[327] The architecture and sculpture of these building projects and incorporated the most advanced and sophiscated artistic techniques of the era.

[328] Here are found sword-fighters, stick-fighters, wrestlers, acrobats; musicians playing horns, flutes, drums and other musical instruments; line of soldiers carrying bows, sticks, swords, shields, curved daggers etc., and in some cases bending bows are seen.[329]

Under Vijayanagara South Indian Art attained a certain fullness and freedom of rich expression in keeping with the general consciousness of the task of preservation of the culture.[330]

In this period, temples became very elaborate both in structure and organisation; even old temples were amplified by the addition of pillared halls, pavilions and other subordinate structures. The most characteristic of such addition is the kalyanamandapa, generally put on the left side of the courtyard of the temple as we enter it from the east.[331] The varied and complicated treatment of the pillors appears to be the most striking features of the Vijayanagara style of art . The tall entrance towars or gopuras evolved under Pandyas, continued in this period also.[332] The Hazara Ramaswami Temple in which an inscription compares the king to king Bhoja belongs to the period of Devaraya II. The paintings on the ceilings of that temple , those inside the palace described by Nuniz and Paes indicate the flourishing conditions of the art in those days.[333] Mr. Krishna M.H states that 'there cannot be much doubt that the Vijayanagara State inherited the art of the Hoysalas and tried to build stronger and more spacious and more permanent structures by the use of granite and some of the features of the Dravidian Style.[334] This tendency to retain some of the Hoysala features and combine them with the Dravidian forms is visible also in Vittalaswami Temple at Hampi and else-where.[335]

During Devaraya II's reign art and architecture were greatly encouraged and sculptors had ample scope to exhibit their skill in the temples they built and the stones they carved. The Vijayanagara style of art had its unique beauty blended with the previous Hoysala and Chola styles. Probably in the whole of South Indian sculpture, it would be difficult to find a match to vie with the variety of Vijayanagara

sculpture.[336] We find the social history of the Vijayanagara times unravelled in stone. For instance, in the 'House of Victory', standing amidst the ruins of Hampi can be seen prancing monkeys in unimaginable shapes, kings receiving embassies, queens as well as their husbands witnessing a dancing match, noble men hunting in the forest either the wild deer or dogs or boars, along sometimes with women with bows, arrows and lances, at times on horseback or foot, women looking in the mirror or dancing girls in action, captives brought before the king or a variety of other topics'.[337]

Ramaraya had a palace called *Ratnakuta* constructed by his minister Ramagamatyam and was struck with admiration as it excelled even *"Vaijayanta"*, the palace of Gods.[338] The palace was surrounded by extensive gardens, adorned with statues, which contained cool water tanks abounding with swans.[339] Seated within this palace Ramaraya spent his time in the midst of the scholars well versed in sahitya, music and other arts.[340]

Abundant material is available for the study of the sculptors, arts, though it remains almost unnoticed so far. Some of the sculptures are cut with exquisite sharpness and precision, in a fine close grained horn blended stone and produce an effect richer and on the whole perhaps in better taste than anything else in this style.[341] The chisel transformed its dull surface into forms and shapes that please the eye and gladden the heart.[342] These sculptures are of two fold interest; in the first place, they enable us to estimate the level of artistic excellence which the Vijayanagara sculptors had reached; and secondly they give us a profound insight into the social and religious life of the people of Vijayanagara during the days of her greatest glory.[343]

The inscription mentioned them as men of vast knowledge and learning, well versed in the art of weighing and comparing, in the Vedas , Science, Logic, Grammar and Poetry; in the training of horses and elephants. They are represented as passed masters in the art of Reading , Writing, Language and the Puranas to the utmost limits. They are found of and merciful to war elephants.[344]

FOOT NOTES

1	Divakara R.R.	'Karnataka Darshana'	P.103
2	Ibid.		P.103
3.	Jevoor S.V.	History of Education in Karnataka	PP.119-120
4.	Ibid		PP.119-120
5.	Rice B.L.	'Mysore Inscriptions'	P.235
6.	'Karnataka Parampare' Vol. II - Kannada Mattu Sanskriti Ilake		P.32
7.	Jevoor S.V.	History of Education in Karnataka	PP.119-120
8.	Basavaraja K.R.	History and Culture of Karnataka	P.576
9.	Heremath R.C.	'Mohana Tarangini'	P.36
10.	Basavaraja K.R.	History and Culture of Karnataka	P.576
11.	Ibid		P.576
12.	Jevoor S.V.	History of Education in Karnataka	PP.119-120
13.	Basavaraja K.R.	History and Culture	P.576
14.	Ibid		P.576
15.	Jevoor S.V.	History of Education in Karnataka 1300-1800 AD	P.120
16.	Ibid		P.120
17.	Ibid		P.120
18.	Ibid		P.120
19.	Ibid		P.120
20.	Ibid		P.120
21.	Basavaraja K.R.	History and Culture	P.537
22.	Ibid		P.537
23.	Mahalingum T.V.	Administration and Social Life under Vijayanagara Part II	P.253
24.	Ibid		P.253
25.	Ibid		P.253
26.	Ibid		P.253
27.	E.C.	Vol.III Ml.42, and MI.47	
28.	Ibid	Vol.VII Sk. 281	
29.	Jevoor S.V.	History of Education in Karnataka	PP.156-157
30.	Mahalingum T.V.	Administration and Social Life under Vijayanagara Part II	P.252
31.	Ibid		P.252
32.	Jevoor S.V.	History of Education in Karnataka	P.123
33.	Ibid		P.123
34.	Ibid		P.124
35.	Ibid		P.124
36.	Ibid		PP.124-125
37.	Basavaraja K.R.	History and Culture of Karnataka	P.463
38.	Ibid		P.463
39.	Jevoor S.V.	History of Education in Karnataka	P.125
40.	Ibid		P.125
41.	Ibid		P.125
42.	Ibid		P.125
43.	Jevoor S.V.	History of Education in Karnataka	P.125
44.	Salettore B.A.	Social and Political Life in the Vijayanagara Empire Vol.II	P.421

45. Basavaraja K.R. History and Culture of Karnataka P.649
46. Ibid P.649
47. Ibid P.649
48. Sundaram Iyyer V.S. Sri Vidyaranya and Music P.333
Vijayanagara Sex Centrinary Volume P. 332
49. Ibid P.333
50. Divakar R.R. 'Karnataka Darshana' P.229
51. Sundaram Iyyer V.S. Sri Vidyaranya and Music P.341
52. 'Karnataka Itihasa Darshana' P.1070
53. Ibid P.1069
54. 'Karnataka Parampare' Vol.II P.173
55. Krishnaswamy Ayyangar S.
Fine Arts; 'Karnataka Through the Ages' P.486
56. Nagaraja H.M. Devaraja II and His Times - P.191
57. Ibid P.191
58. Ibid P.191
59. Dr. Thipperudra Swami H. Vijayanagara Kalada Karnataka Samskruti
Sameekshe P.675
60. E.C. Vol. X KI.222
61. Ibid KI 101
62. Basavaraja K.R. History and Culture of Karnataka P.649
63. 'Vijayanagar Sixth Centinary Commemoration' Volume P.368
64. Basavaraja K.R. History and Culture of Karnataka P.649
65. Ibid P.649
66. Dr. Thipperudra Swami H.
Vijayanagara Kalada Karnataka Samskruti Sameekshe P.668
67. M.G. Vol.II Part III - Hayavadana Rao C. P.1594
68. Dr. Krishna Swami Glimpses of Vijayanagara History P.120
Aiyyangar B.S.
69. Basavaraja K.R. History and Culture of Karnataka P.649
70. Ibid P.649
71. Ibid P.649
72. Ibid P.649
73. Karnataka Parampare Vol. II P.175
74. Basavaraja K.R. History and Culture of Karnataka P.649
75. Dr. Thipperudra Swami H.
Vijayanagara Kalada Karnataka Samskruti Sameekshi P.669
76. E.I. Vol-I P.401
77. Hulugu Krishnacharya Music under Vijayanagara P.375
78. Hulugu Krishnacharya Music under Vijayanagara P.375
79. Ibid P.375
80. Dr. Thipperudra Swami H.
Vijayanagara Kalada Karnataka Samskruti
Sameekshe P.669
81. 'Karnataka Itihasa Darshana' P.1069
82. Jevoor S.V. 'Karnataka Shaikshanika Itihasa' P.179
83. Krishna Swami Iyangar H.S. (H.S.K.) Dasa Sahitya Darshana P.43
84. Dr. Thipperudra Swami H. Vijayanagara Kalada Karnataka Samskruti
Sameekshe P.669
85. 'Karnataka Parampare' Vol.II P.174

86. 'Karnataka Itihasa Darshana' P.1071
87. Sewell Robert A Forgotten Empire P.94
88. Jevoor S.V. History of Education in Karnataka P.123
89. Srikantayya K. Vijayanagara Kalada Kannada Sahityadalli Kannada Janajeevana Chitra P.433
90. Krishna Swami Ayyangar S. The Sources of Vijayanagara History Vol.I PP.252-254
91. Srikantayya K. Vijayanagara Kalada Kannada Sahityadalli Kannada Janajeevana P.433
92. Ibid P.433
93. Mahalingum T.V. Administration and Social Life under Vijayanagara Part II P.270
94. Nage Gowda H.L. 'Pravasi Kanda India' Vol-II P.420.
95. Basavaraja K.R. History and Culture of Karnataka P.649
96. Ibid P.649
97. Ibid P.649
98. Ibid P.649
99. Salettore B.A. Social and Political Life in the Vijayanagara Empire. P.164
100. Srikantayya K. Vijayanagara Kalada Kannada Sahityadalli Kannada Janajeevana. P.433
101. Ibid P.433
102. Ayyangar Krishnaswami S. The Sources of Vijayanagara History Vol.I P.269
103. Ibid P.269
104. Salettore R.N. 'Vijayanagara Art' P.235
105. E.C. Vol. VIII Ti.182
106. 'Karnataka Parampare' Vol.2 P-172
107. Venkataramanayya N. Studies in the History of the Third Dynasty of Vijayanagara PP.395-396
108. Ibid PP.395-396
109. Ibid PP.395-396
110. Ibid PP.395-396
111. Ibid PP.395-396
112. E.C. Vol. X K.I. 101
113. Ibid Vol. IV Gu.34
114. Nage Gowda H.L. 'Pravasi Kanda India' Vol-II P.383
115. 'Karnataka Itihasa Darshana' P.1076
116. Venkataramanayya N. Studies in the History of the Third Dynasty of Vijayanagara PP.395-396
117. Sewell Robert A Forgotten Empire PP.288-289
118. Ibid PP.288-289
119. Ibid PP.288-289
120. Salettore B.A. 'Social and Political life in Vijayanagara' P.410
121. Ibid Vol.XII K9 29 P.36
122. Venkataramanayya N. Studies in the History of the Third Dynsty of Vijayanagara P.396
123. Ibid P.396
124. Diwakar R.R. (Ed) Karnataka through the Ages P.614

125.Sewell Robert A Forgotten Empire P.277
126.E.C. Vol.XII P.9, 29,36
127.Basavaraja K.R. History and Culture of Karnataka P.643-644
128.Ibid PP.643-644
129.Ibid P.663
130.Ibid P.663
131.Krishna Rao M.V. and Keshava Bhatta - 'Karnataka Itihasa Darshana' - P.1076
132.Salettore R.N. 'Vijayanagara Art' P.267
133.Krishnamachari M. 'History of classical Sanskrit literature' P.264.
134.'Karnataka Itihasa Darshana' P.1076
135.Salettore R.N. 'Vijayanagara Art' P.247
136.Ibid P.232
137.Ayyangar Krishnaswami S. 'Sources of Vijayanagara' P.53
138.Salettore R.N. 'Vijayanagar Art' P.232
139.'Karnataka Parampare' Vol.II P.152
140.Ibid P.152
141Hemavathi 'Vijayanagara - The life and Times of Tuluva Vira Narasimharaya' P.113
142.Salettore R.N. 'Vijayanagara Art' P.233
143.Nirupama 'Vijayanagara Itihasakke Telugu Sahityada Akaragalu - Itihasa Darshana' Ed. by Dr. Suryanath Kamath P.216
144.'Karnataka Parampare' Vol.II P.154
145.Ibid P.154
146.Chudamani K. 'Vijayanagara Kalada Shikshana Paddati' P.95
147.E.C. Vol. IX N.I.60
148.Nirupama 'Vijayanagara Itihasakke Telugu Sahityada Akaragalu - Itihasa Darshana' Ed. by Dr. Suryanath Kamath P.216-217
149.Mahalingam T.V. 'Administration and Social life under Vijayanagara Part II ' P.340(Part II)
150.Nage Gowda H.L. 'Pravasi Kanda India' Vol. II P.373
151.Ibid P.384
152.Salettore B.A. 'Social and Political life under Vijayanagara' Vol II P.130
153.S11 Vol. VII No.196
154.E.C. Vol. VIII. Nr.5.
155.Pattar I. K. 'Education in Ancient India' (unpublished Phd thesis, Karnataka University, Dharwad) P.260.
156.E.1 Vol. XIV P.P.231-240
157.Heremath R.C. 'Mohana Tarangini' Chapter II Sandi XXII P.26
158.Sheik Ali B. 'Karnataka Charitre' Vol. III P.222
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CHAPTER VI

POST VIJAYANAGARA

a. A Brief Survey of Education Under the Feudatory Chieftains

b. European Advent and its impact on Education

A. A BRIEF SURVEY OF EDUCATION UNDER THE FEUDATORY CHIEFTAINS

During the Vijayanagara period like the ancient period upanayana was a very important stage ,as the stage of *Vidyarambha*. Students were getting education in the gurukulas, mathas, ghatikas, agraharas and the brahmapuris. In the ghatikas, agraharas ,brhmapuris, mathas, temples sanskrit was a compulsory subject, but kannada was also taught. Vedas, Upanishads, Itihasa, Puranas were taught in these institutions. Kings, queens, rich were the patrons of education. During this period Lingayat education attained prominence. Jaina Acharyas taught Jaina Puranas. Basadis, Chaityas were the centres of education. Teaching was done in simple vernaculars. Women education was also encouraged.

Guilds also played an important role. In these professional associations father taught his son the techniques of the profession which he is pursuing. With the fall of Vijayanagara the tradition built up by the great sovereigns of the state was continued by the feudatory chieftains.

The battle of Talikota was the climactic of the Vijayanagara State. Vijayanagara State suffered its worst defeat in her history and the capital city was lost. The state however did not perish for nearly a century afterwards. Among the states that were feudatories of the Vijayanagara State and which rose into some prominence after the fall were the Yelahanka Parbhus, the Nayakas of Ikkeri and Wodeyars of Mysore.[1]

The tradition of Vijayanagara was, however, continued though the state itself ceased to exist. The chiefs of Keladi in the west coast, the Nayakas of Tanjore and Madhura claim to be representatives of the Vijayanagara State.[2] The torch of dharma lit by the rulers of this state was protected by their representatives, so that it continued to radiate its effulgence in all directions.[3] With the fall of Vijayanagara

the feudatories who became the inheritors of the cultural heritage of Karnataka continued the glorious traditions built by the Rayas of Vijayanagara.[4] Education continued to receive the state patronage.

After the battle of Talikota or Rakkasatangadi the members of the Aravidu dynasty gave encouragement to education. Even the feudatories like Wodeyars of Mysore and Keladi kingdom gave patronage to education and learning.[5] Till the inauguration of the Anglican Age agraharas, ghatikas continued to play its role as educational centres in Karnataka.[6]

We have records to show the educational activities during the Aravidu period. A record dated in saka 1494 (AD 1572) in the reign of Vijayanagara king Srirangadeva registers the grant of Vadigepalli as an agrahara to Tirumala Kumara Tatacharya of Penugonda for the merit of the kings mother Vengalasi Ammavaru.[7]

A record dated saka 1505 (AD 1583) in the reign of the Vijayanagara king Srirangaraya (Srirangadeva) refers to the report made by the learned men of Eragudi to the east of Hagare in the Veparala Venthe, a subdivision of the Rayadurga Rajya, to the king about the gift made to them of Srirangasamudra village during the reign of king Krishnaraya (Krishndevaraya); - be Srirangaraya, the son of Tirumalanatha, who was entrusted with the temple of Sriranganatha, a tank and a canal connecting the tank.[8] From this record we can understand that the learned men were highly respected and the state made all efforts to preserve the privileges granted to them in the previous regime.

A record of saka 1507 (AD 1585) when Srirangaraya was ruling Vijayanagara records the royal gift of the village of Murugamangalam alias Srirangaraya Samundra situated in the Padavidu Rajya to Po (cha)narya, son of Narasimhadhvarindra and grandson of Lakshmikanta Makhin of the Bellapinni family of the Srivatsa Gotra, Apastamba Sutra and Yajus Sakha. The donee is stated to be proficient in the Vedas and Sastras, in Sangita, Sahitya, Kavya, Nataka and Prabhandha.[9]

The only record of Srirangadeva Maharaya, dated in saka 1495 (AD 1573) registers a grant of land made by Adapa Nagappa Nayaka, the agent of the king of Bhagavatula Rangama.[10] Two copper plate inscriptions of Venkatpatiraya records the gifts of a village made by the king to brahmanas learned in the Vedas and the Sutras, thus showing the patronage given by the king to the development of sanskrit culture by means of munificent gifts to scholars.[11]

A copper plate record of saka 1513 (AD 1591) (copper plate) when Venkatapatiraya Maharaya was ruling Vijayanagara, records the gift by the king of the village Kayaru with its hamlet (Upagrama) called Vedakkuppattu, situated in Randayiramvelipattu in Kumulinadu, a subdivision of Amurukottam in Padavidu Maharajya and in Changalanirpattu Sima, as *Sarvamanya* to learned brahmanas, divided into eighty four shares and surnamed Chanchasamudra. The grant was made at the request of the general Chemchabhupa who was the son of the chief Alehalesa and the governor of Chandragiri and other forts. Among the donees, were many scholars learned in grammar (Sabdasatra) and Astronomy (Jyotisha).[12] A copper plate record of saka 1533 (AD 1611) registers a sarvamanya grant of the village Chitturu surnamed Ragupati Samundram with its hamlet Muvendrappattu situated in Vuttukkadu Sima, a subdivision of Changadu Kotta or Padavidu made to the brahmana Ammalacharya, son of Krishnayacharya and grandson of Vangipuram Ammalaiyya of the Bharadvaja Gotra, Apastamba Sutra and Yajus Sakha who was well versed in ubhya Vedanta, Tarka, mahabhashya and the eighteen Puranas.[13]

A copper plate record of saka 1534 (AD 1612) when the king Venkatapatiraya was ruling Vijayanagara records the gift of the village Murugamangalam surnamed Gopalasrisamundra situated in the Padavidu Maharaja, Tondira Mandala Chengaleppettu Sime, Randayirapattu, Kumilinadu and Amurikotta Sarvamanya to the scholar Ramakrishna Joshy of the Harita Gotra, Apastamba Sutra, and Yajus Sakha who was well versed in the Vedas, Vedangas, Tarkas (logic) Smriti and

surya siddanta and who was the son of Mallikarjunarayadhya and Gangambika and the grandson of Linganaradhya of the Svaramandala family.[14] The grant was made in the presence of the God Venkatesha. Similarly; at the request of Naga Nayaka, son of Malla Nayaka, Immadi Narasimha made a grant of Cakenahalli to forty persons well versed in Mimamsa, Nyaya, the three Vedas (Rigveda, Yajurveda, Samaveda, Puranas, the Smritis, Tantras and mantras and who were strict observers of the religious customs and ceremonies.[15]

On a stone in a field to the south of the Athiramesvara Temple at Agaram, Vijayanagara, of Bhupati Udaiyar registers a tax free gift of land to Vishnu Bhatta-Upadhyaya, son of Virupaksha Bhatta of the Apastamba Sutra and the Bharadvaja Gotra, mentions Virupakshpuram a village belonging to the Aiyan Temple.[16]

Dated in saka 1560, (AD 1638) in the reign of the Vijayanagara king Venkatapatiraya, records the grant of the villages of Adinesette Palle and Bayanagunta included in the Malleha Sthala which together with Venavelu formed the agrahara called Kamalajapura in the Penukondarajya, to a certain Appayya by the Maharayacarya Narasimha Nayudu.[17]

Quite a number of jaina literary men are met with in the last quarter of the AD sixteenth century. Some are insignificant like Srutakirti, the author of *Vijayakumariya Charite* and the disciple of Akalanka, guru of Kanakagiri.[18] But others were well known like Doddanaka, son of Bettada Gummi Setti of Nitturu, who wrote *Chandraprabha Satpadi* in saka 1500 (AD 1578).[19]

Among the literary celebrities that received patronage in the court of Venkatapati II was Tatacharya, variously known as Etturu Kumara Tirumala Tatacharya, Lakshmi Kumara and Koti Kanyadanam.[20] He was the author of a philosophical work known as *Satvika Brahma Vidyavilasa.*[21]

To the year AD 1600 may be assigned to six authors-Vardhamana, Hamsaraja, Devottama, Payanavrati, Sringarakavi, and Brahma Kavi.[22] The versatile

Vardhamana was the disciple of Devendra Kriti. He belonged to the lineage which had produced the celebrated Vadi Vidyananda.[23] It was he who composed the Panchabasti record. This record contains verses in Sanskrit and kannada shows that Vardhamana was well versed in both the languages.[24] Hamsaraja was also called Sringarakavi, and his guru was styled Devendrakirti probably hailing from Sravana Belagola. Hamsaraja authored a work called *Ratnakaradhisvara Sataka*.[25] A grammarian and a lexicographer, Devottama wrote the *Namratharatnakara* assigned to circa AD 1600. Another lexicographer was his contemporary Sringarakavi, the author of the *Karnataka Sanjivana.*[26] Santarasa who wrote the Gogaratnakara also belonged to the same age.[27] Bhattakalanka was another famous jaina writer who lived in this period wrote *Karnataka Shabdanushasana* in the saka year 1526 (AD 1604).[28] In the *Guruparampara* of Bhattakalanka we come across the famous Srutakirthi who encouraged his student Aggala to write *Chandra Prabha Purana,* Vijaya Kirti and his student Akalankadeva.[29] Bhattakalanka was a famous scholar in the court of Vijayanagara Srirangaraya (AD 1573-1584)[30]

Chennabairadevi of Haduvalli dynasty was a champion of jainism which is amply borne out by her zeal in building basdis and endowing them most generously.[31] Chennabairadevi was a patron of learning and her court at Haduvalli was adorned by learned scholars and poets, prominent among them was Akalanka II, the renowned Jaina guru having the titles *Desigangagraganya* and *Sangitapura Simhasana Pattacharya,* meaning that he belonged to the Desigana of the Mulasangha and adorned the pontifical throne of Sangitapura.[32] His disciple at Chennabairadevi's court was the famous grammarian Bhattakalankadeva, expounder of the Syadvada Doctrine (Syads is the Sanskrit term meaning - 'It may perhaps be Syadvada, may be rendered the affirmation of alternative possibilities')[33] This doctrine is illustrated by pointing out that one and the same man be spoken of under different relations as father, uncle, father-in law, son-in-law, brothers and grandfather.[34] The celebrated author of the *Karnataka Sabdanushasana,* a scholarly treatise on kannada grammar written in Sanskrit in the style of Panini, is not only more elaborate and exhaustive,

but more methodical in treatment of the subject.[35] It is rightly said that this work is to kannada what *Ashtadhyayi* is to Sanskrit and its learned commentary written by Bhattakalankadeva were the *Mahabhashya* of Patanjali.[36] Akalanka II and Bhattakalanka were indeed the most celebrated teachers in the line, well versed in secular arts, and pleasing personality of extraordinary ability and immaculate character. Akalanka II rose to eminence as the foremost among the circle of preceptors on account of his incessant practice of proclaiming and expounding the scriptures tendered with affection.[37] His disciple Bhattakalankadeva had mastered several branches of learning, was endowed with many good qualities and excelled in the art of exposition, proficient in the treatises of his own school of philosophy as well as in those of others, constantly engaged in the study and teaching. We are told that he proved himself to be an impressive figure, a critical scholar and judicious advocate in royal courts and in the assembly of learned men.[38]

Madhurai which was the seat of the ancient continued to be the centre of learning under the Madhurai Nayakas.[39] Fr. De Nobili in one of his letters written in AD 1610 say that there were more than ten thousand students at the place who went to different professors for study.[40] The same missionary while referring to Venkata, the emperor and the nayaka of Madhurai, probably, Muttu Krishnappa, says that they "Royally endowed several colleges for the maintenance of professors and students. While they are studying, they supplied food, clothes and everything they are in need of".[41]

These Madhurai teachers were engaged in giving a course of instruction in Vedanta.[42] The lectures fell into four groups-argumentation, knowledge, evidence and faith.[43] Referring to the method of study Fr. De Nobili says that the whole course was divided into three parts, the first dealing with evidence, the second with knowledge and the third with authority. Each of these parts was divided into smaller divisions which the Jesuit Father noted down with great care.[44]

In the Tamil country there lived at the time many scholars and philosopher poets who wrote many highly interesting and valuable works, one of them was Vijayendratirtha who lived in the nayaka kingdom of Tanjavur. He commented on the works of Vyasaraya besides being the author of the *Upasamhara Vijaya*, *Madhavatantramukhabhusana* and *Paratattvaprakasa*.[45] He is said to have conquered all his opponents at the court of Venkata, and was honoured by the emperor by the presentation of the conch and other emblems of victory.[46]

Raghunatha Nayaka of Tanjavur was a notable scholar both in Sahitya (literature) and sangita (music)and was a good poet in a Sanskrit and in vernacular (bhasa and telugu). He wrote about one hundred works.[47] Among his works in Sanskrit were the *Sangita Sudha,* probably written in collaboration with his minister Govinda Dikshita and *Bharata Sudha.*[48]

Raghunathas minister Govinda Dikshita was a great scholar and was a good authority on the Advaita Vedanta and on the six Darsanas.[49] Yajnanaryana Dikshita has been credited with having commented upon many *Sulabasutras*; was the author of the well known *Sahityaratnakara* dealing with the life and achievements and times of Raghunatha Nayaka of Tanjore.[50] Sarga V of this work of Yajnanarayana Dikshita describes the early education of young Raghunatha. After his training in Sahitya (arts and literature) was complete he was directed by his father to compose a poem dealing with the life of Krishna; since by literary works alone could one become immortal. On that Raghunatha wrote his poem *Parijataharanam* with in the period of two yamas (six hours) and the scribes wrote it down with difficulty as he dictated it so rapidly. Highly pleased with the performance, the king Achyuta had him bathed in gold and precious stones.[51] He later on wrote many other works like *Achyutabhudayam* and the total number of his works exceeded one hundred. Yajnanarayana Dikshita was himself a student of Raghunatha and that Raghunatha presented him with costly jewels instead of receiving anything in the shape of gurudakshina, from him.[52] Ramabhadrambha, one of the many poetesses that adorned his court and the authoress of his biography *Raghunathabhydaya* pays a

very high tribute to his scholarship and acknowledges that she herself learnt many things from Raghunatha.[53] She was able to write four kinds of poetry (citra, bandha, garbha and asu) in all eight languages (Sanskrit, Telugu, and six Prakrts). His telugu poem *Ramayanam* is highly praised for its merits and it has been translated into Sanskrit by Madhuravani another poetess that adorned his court.[54] In his treatise on music *Sangeeta Sudha* he himself says that he was a great master of music and had invented some new ragas.[55]

Sundareshwara Sastri usually known as Cokkanatha Makhin was a scholar of the AD seventeenth century. He was proficient in vyakarna and hence called *Sabdika Sarvabhauma* and his works are *Sabda Kammudi Bhasyaratnavali* and *Dhaturatnavali.*[56]

Education is the reflection of a country's culture. Education makes a man perfect.[57] Keladi was a vassel state of Vijayanagara. Here also there existed a well organised education system as existed in Vijayanagara State.[58] The cause of learning and education received impetus.[59] The nayakas made liberal grants to agraharas, mathas, and temples which were the centres of education.[60]

The nayakas protected all the religions in their state and promoted the cause of each by making grants of land, establishing agraharas and mathas and promoted construction of not only temples but even mosques and churches.[61]

The ideals of the Keladi State were undoubtedly very high. The Keladi kings sought to promote all round progress of their subjects.[62] *Sivatatva Ratnakara* is a work describing the history and ideals of the Keladi dynasty.[63]

The rulers were Shiva Bhaktas. They preserved a policy of toleration towards other religious faiths. The catholicity of the Keladi kings was partly the result of the influence of Vijayanagara and partly the outcome of political sagacity. They made endowments and grants to the Advaita Matha of Sringeri and the Dvaita Mathas of Udupi and Keladi. Virasaivism expounded under Bidanur.[64]

In Sringeri we have the records of the original endowments of matha granted by the kings of Vijayanagara and of Keladi State. [65] In AD 1621 Venkatappa Nayaka reestablished the Sringeri Matha (punar pratishteyavemadida) which in fact have been ruined and the lands which formed its endowments were appropriated by any one who could see them.[66] In the year AD 1668 Somashekara Nayaka restored various grants in favour of the guru Narasimha Bharathi. [67]

Education system of this period depended upon the religion to which the kings of the state belonged to. Vijayanagara kings gave utmost importance to vedic education. Mathas, Temples and Ghatikas played the role of educational institutions. Probably the same tradition was continued by the kings of Keladi State. Since they professed and followed new religious faiths, introduced revolutionary changes in the education system itself. [68]

Keladi nayakas were the followers of virasaiva faith. The virasaiva mathas reflected the religious philosophy of the kings and of the people. [69] These mathas were acting as important education centres. [70] We have records in connection with the grants made by the nayakas to Sringeri Matha, Subramanya, Kollur Temple and Krishnananda Swami Matha, to the Vaishnava Temples and to the Jaina Basadis.[71]

The Virasaiva Matha functioning in the Keladi kingdom were largely the joint product of the religious zeal of the people and their rulers. [72] The inscriptions show that the people coming from different strata of society, following different walks of life and practicing different professions took a keen interest in furthering the religious traditions of Virasaivism. [73] The movement of Virasaivism in Keladi was broad based, democratic in spirit and catholic in outlook. [74]

The Virasaiva Mathas of the Keladi State could be broadly classified under four heads-*Virakta Mathas*, *Vasikrata Mathas, Mahattina Mathas* and miscellaneous mathas. [75]

As the mathas were sacred institutions functioning in a multiple capacity as seeds of learning, as places of worship, as centres of social, cultural life, and above all as the strong holds of Virasaivism, the pontificates of the mathas demanded the highest qualities from the candidates for the holy office.[76]

The rulers and subjects built the mathas for these holy men, requesting them to take charge of the mathas and their property.[77] For example, Basappa Nayaka built a virakta matha in somavarpet and gifted it with endowments to Santavirasvami, associated with the sampradaya of murgisvami.[78]

It appears that all the Virasaiva Mathas were knit together in an organisation, and that their authorities were supervised by their higher religious authorities known as the mahamahattus. These were greatly respected by the Keladi monarchs and were generally consulted in religious matters.[79] The pontifical seats were filled only by the qualified candidates, who filled the conditions laid down by the rulers and the mahattus.[80] Thus Chennammaji insisted in an inscription of AD 1674 that the pontiff Malibige Rudramunideva should not accept women as his disciples.[81] In the case of mahattina mathas of Barkuru,[82] Kerekoppa,[83] and Hosangadi[84] the king laid down the following qualifications which every candidate for the pontifical seat had to possess:

1. The candidates must not be quarrel-some
2. He must be hospitable
3. He must be trust worthy
4. He must be having disciples.

An inscription of the time of Virabhadra Nayaka dated AD 1641 records that he remitted customs duties on articles carried by pack bullocks for the mahattina matha in Bhadrapura of Bhuvanagiri Durga and that the matha was asked to utilise

these articles for carrying on the study of the *Shaddarshanas,* of the six systems of Indian philosophy and for promoting the dharma of the matha. [85]

The mathas were financially sound, since the common people, the guilds and rulers took particular care to see that religious institutions never fell short of funds for the discharge of their functions. [86] For example, Somasekara Nayaka granted the Gandravalli Village Bidurur (Bidnur) old matha in AD 1661 at the mere instance of Caranti and elders. [87] During Sadashiva Nayaka's time agraharas were acting as educational centres with brahmins as teachers to teach education to the students. [88]

Agraharas were also important centres of education inhabited by great scholars. Petro Dela Vella who visited the Keladi State in AD 1623 highly in praise of the agraharas and the system of education which were producing great scholars. [89] In this period Sringeri once again became the university centre. Students coming out from these agraharas adorned important position in the state, scholars who imparted education were getting land grants in the place of students fee. [90] The village temples were acting as schools. There *Obale System* was practiced (*oduvudu, bareyudu, lekka;* reading, writing, mathematical calculation). Instead of practicing in the papers, they prefer to do the practice on the sand bed. Since the schools were managed and controlled by the local people there was no common syllabus for the whole state. Petro Dele Velle who visited Ikkeri in the year AD 1623 gives a graphic picture about the village schools thus – 'students were writing on the sand bed' 'Onda Ondale' others were repeating the same thus practicing again and again on the sand. There was no teacher, mistake of one was ratified by the other, and these schools were called as *Aigala Matha.* [91]

The State of Keladi had a record office at Ikkeri during the period AD 1513 – 1763. Besides copper plates, palmyra leaf, books, kaditas and paper formed the archives of this office. Peter Mundi writes that country people write on palm leaves with an iron bodkin. They say they will endure one hundred years :- 'At my

being at Eecary (Ikkeri) I was at the king secretaries where in his house I saw many hundreds of these written palm leaves being very long and narrow handsomely rolled up those again tied into bundles hung up in order above his room, so that he may not improperly be styled master of the roles'. [92] The record office is believed to have been destroyed in AD 1763, when Hyder Ali attacked. From this description we can understand that palm leaves were popularly used for writing purpose.

Keladi Venkatappa Nayaka I (AD 1582 – 1629) was a patron of learning and literature and caused several works to be written by the learned on poetry, drama, Dharmasastra and the like.[93] He patronized music and art of dance (Natya Sastra) and built a theatre to encourage them and events viz his son's life and the death of Siddappa, his uncles son filled him with feelings of non attachment and brought him an aversion to all mundane enjoyments.[94] He began to study Adhyatma Philosophy and to listen to Puranas. [95] In the Uttara Khanda (latter part) of the Padma Purana, there is a theme called Sivagita which like Bhagavad Gita consists of eight chapters and is said to have been taught to Ramachandra by Paramesvara.[96] He got it translated by one Tirumala Bhatta into kannada, Vardhaka Shatpadi and it is said that the work is printed and published. [97] He seems to have got written by the same author three other works in Sanskrit-*Shivasatpadi Gaurivara, Tantra Sara*, a work on Agama, on which one Ranganatha Dikshita is said to have written a commentary. Ashwa Pandita wrote a work known as *Manapriya*. [98]

It is said that one by name Ramanujacharya, a staunch Visishtadvaitin (not the founder of that faith but some learned scholar of the same name) lived in his court. [99] He was famous far and wide as an exponent of Visishtadvaita and had won many titles and marks of honour. [100] The grammarian Bhattoji Dikshita arrived there on his return from Banaras. [101] He at once challenged Ramanujacharya and prevailed in the controversy that followed, Ramanujacharya had to relinquish all his honours etc in favour of his adversary. [102] This is said to have taken place in AD 1578. In that case it must have been in the previous reign and there is some

inaccuracy in the attempted chronology itself. The king bestowed on Bhattoji Dikshita the title of *Visishtavaidika Advaita Siddanta Sthapanacharya* besides extending him other usual marks of honour and presents. [103]

Shivappa Nayaka (AD 1645-1660) built an agrahara called Shivarajpura after his own name on the banks of the Thungabhadra. and presented it to scholarly brahmanas.[104] He too granted vrittis to brahmins and performed Vajapeya sacrifices.[105] He built several fortresses in Kerala, repaired old wells and restored the dilapidated temples. He made sufficient arrangements for worshiping deities at important shrines of Shiva and Vishnu from Rameshavara to Kashi and made extensive gifts to brahmins and fed jangamas. [106] He then entrusted his two sons Badrappa and Somashekara Nayaka to be educated by his brother Venkatappa Nayaka, to whom he taught the science of Yoga. [107]

Bhadrappa Nayaka (AD 1661-1663) built the agraharas on the bank of Saraswathi-one Shivarajpura, a second Venkatapura to the memory of his uncle and a third Bhadrarajapura in honour of himself [108] and provided them all with suitable land grants. Ranichennammaji (AD 1671-79) built an agrahara known as Chennamma Agrahara after her own name. [109]

Basavappa Nayaka the adopted son of Chennammaji (AD 1679-1714) is one of the illustrious kings of the Keladi monarchs. [110] His patronage for learning was so extensive that he was styled *"Suri Nikara Kaladruma"* a wise yielding tree of the group of poets or the learned. [111] He wrote the monumental work *Sivatatva Ratnakara* in AD 1709 to immortalize the deeds of Keladi Monarchs. It is not a work exclusively devoted, unlike the *Keladinripavijaya*: to the narration of history of the Keladi State.[112] All important aspects of hindu culture and civilization are covered in this encyclopaedic Sanskrit work containing nine kallolas, divided into one hundred and eight tarangas. A band of devoted scholars well versed in different branches of knowledge must have assisted the learned author. [113] For the work discusses varied subjects such as music, dancing, drama, literature, geology,

Astronomy, gardening, veterinary science, Yoga, religion and philosophy including Virasaivism. [114] In this comprehensive and valuable treatise some chapters are devoted to a discussion of the theory of the state. The book particularly refers to the political advice tendered by the retiring Keladi kings to the kings designate.[115] The work is put into the mouth of Chennavira Desika, the spiritual guru who initiated king Basavappa Nayaka into the riches, the treasure house of knowledge.[116] About the contents and utility of the work, the author himself says that it is the essence of all sciences. For the good of the world says he "I write this work after examining all available literature, studying all sciences and condensing them". [117] '*Sivatattvaratnakara'* by Keladi Basava also deals with Venkatappa Nayaka founding a new agrahara called Visvanathapura[118] on the banks of the river Varada and presented it to the scholars. As the title suggests the book is an ocean of knowledge and it is useful to the students of science, of politics as well. [119] He founded an agrahara called Virambapura after his mother, and another called 'Abhinava Virambapura' after his wife and presented both of them to scholars. [120] He showed patronage to literature by encouraging the scholaras to write kavyas(poetry) nataka(drama) Dharmasastra(law) and other subjects. [121]

The king has to learn not only from Gods but also from the animal world. [122] The king can learn many virtues of using ones energy from the lion, concentration of mind of a single object from the crow, good habit of sharing with kith and kin from the cock, the quality of alertness and providing for the future from the crow, the virtue of loyalty from the dog and the habit of working with contentment in spite of heavy burden from the donkey.[123] Like his ancestors he too (Basavappa Nayaka) had no bigotry of any sort and favoured alike jogis, jangamas, paramahamsas and pakirs.[124] But one account is connected with his name and that is, he is said to have imparted two brahmin boys from Parasuramakshetra (Dakshina Kannada) and got them converted to ligayatism.[125] They were then given the name of Shadakshari and Panchakshari.[126] He maintained and gave them good education and they in turn became the famous ministers of the state. [127]

Shadaksharaya wrote *Virasaiva Dharma Shiromani, Virashaivanandachandrika.*[128] Apart from Shivatatva Ratnakara king wrote *Virasaiva Sanjeevine, Subhashitha Suradruma* and *Suktisudakara.* [129]

One important feature that we have noticed in the rich and upper classes is getting all the benefits of the education. Government did not make any attempts to have compulsory education and education of women in this way we cannot expect more from these private institutions imparting education.

The Wodeyars of Mysore were another feudatory power under the Vijayanagara State. Chamraj Wodeyar (AD 1617-1637) was an ardent Vaishnava, tolerant of other religious faith and was an accomplished person, a connoisseur of literary merit. [130] Kannada literature flourished and a number of works such as *Asvasastra, Hayasara, Samuchchaya, Chamrajoktivilasa* were written. [131] In the copper plate grant Madduru sixty four (64) there is a significant introductory verse which says that his treasury was meant for the welfare of poets and scholars.[132]

The reign of Chikkadevaraja (AD 1672-1704) witnesses unrivalled activity in the field of education.[133] Learning and literature flourished and a poet says that a mere entrance to the assembly of scholars in Chikkadevaraja's court was enough to remove one's mental apathy and make him really learned. [134] Chikkupadyaya, was among the literary luminaries of the period. [135] He was himself a writer of repute and a number of works are ascribed to him. [136]

We have records to show the royal patronage given to education and learning. Pandavapura record (AD 1647) is a Sanskrit record in Nagari engraved on five plates and is composed by Narasimha Suri, son of Srinivasa of Kaushika Vamsha. This record of Kantirava Narasimharaja Wodeyar registers a grant of the village Sukadore and its seven hamlets which together, was named *Rajesakantiravanarasanripambodhi* agrahara and granted to brahmins of several Gotras and sutras who were also granted houses equipped with grains sufficient for one year. [137]

Tamil Nadu two hundred and eighteen (218) dated AD 1663 is a Sanskrit record in Nagari engraved on the copper plates. It registers a gift of the village Halli Kere with its hamlet renamed Devarajapura, to Venkatavaradacharya of Sathamarshana Gotra, son of Rama Kumara Tataraja of Yedur family. This donee appears to be identical with his name sake whose father was Kotikanyadana Lakshimkumara Tatacharya and grandson of Immadi Tirumala Tatacharya said to belong to the Srishaila vamsha. He was the religious preceptor of the king Devaraja Wodeyar and was renowned for his scholarship in logic, philosophy and other sciences (Tarakavendanta-Sastra Samrajyadharine). [138] Krishnaraja Pete - sixty five (65) (Malaguru AD 1663) states that the Mysore king Devaraja Mahipalas, son of Devaraja Wodeyar and grandson of Chamaraja Wodeyar converted the village of Malaguru and its seven hamlets along with a tank situated in Bachipalli Sthala, in Nagamangala Hobli of Hoysalanad into an agrahara renaming it as Devarajapura. The village was divided into fifty vrittis which were donated to learned brahmins belonging to different Gotras and sutras. [139]

A record dated sakha 1586 corresponding to AD 1664 registers a gift of village Lakkur in Terakananbi Sthala to an astrologer Lakkappa by the Mysore king Devarajavodeya, son of Devaraja and grandson of Chamarasa. [140]

A stone inscription in front of the Anjaneya Temple Krishnarajanagar taluk registers the grant of the village Bherya and its twelve hamlets as an agrahara, renaming it as Devarajapura, by Devaraja Mahipala, the Mysore king (Devaraja Wodeyar). [141]

Another stone inscription in the Cheluvarya Temple registers a transaction according which Biruballi in Mandagere Sthala of Narasipura hobli was exchanged to Singanamaranchalli of Kottagala Sthala by Aleha Singaraiyyangar, son of the Tirumalayyangar and grandson of Singaraiyyangar. The former village was made over to the treasury of God Narayanaswami of Yadavagiri Tiruvanarayanapura to

provide for charapu during the ten days of the natal-star day of Emberumaner (Ramanuja). It states that the king Devaraja has presented Alega Singarayyangar two villages named Natanahalli and Biruvalli after listening to his recital of the Mahabharatha. [142]

These are the few records explaining the importance given by the Wodeyars of Mysore to education and learning.

But Mysore went under the Muslim rule for a short period when Hyder Ali took over the reigns of the government from the dalavayis, though he continued to pay homage to the hindu ruler. Though himself he was uneducated he made all attempts to give good education to his son Tippu Sultan. [143] Tippu showed keen interest in collecting books in various languages, Indian and European.[144] In AD 1792-93 Tippu Sultan requested the guru of Sringeri Matha to pay a visit to him and in another letter describes the guru as jagadguru who is always praying for peace and safety for all. [145] Hence the influence exercised by mathas as centres of learning on the religious and other literature of the country cannot be denied. [146] The guru of Sringeri continued to enjoy in ever increasing degree the regards of the people. [147] With the advent of the europeans revolutionary changes began to take place in the field of education. With the rise of Anglican schools and colleges the old traditional methods paved the way for dismemberment.

B. EUROPEAN ADVENT AND ITS IMPACT ON EDUCATION;-

With the fall of Vijayanagara the Wodeyars of Mysore became the inheritors of the cultural heritage of Karnataka, continued the glorious traditions built by the rayas of Vijayanagara. Educatuion continued to receive patronage from the ruling sovereigns.[148] Hyder Ali who took over the reigns of the administration of Mysore from the Dalvoyes continued to pay the formal homage to the hindu ruler who sat on the throne. Though himself unlettered he was prudent to realise the effectiveness of education.[149] Tippu evinced keen interest in collecting books in various languages, Indian and European. [150].

There were many agencies responsible for the spread of modern education in India. They were foreign Christian missionaries, the British Government and the progressive Indian. [151] The Christian missionaries who did extensive work in the sphere of spreading the modern education in India were inspired mainly by the proselytizing spirit to spread Christianity among the Indian people. Though their principal aim in starting these institutions was religious, these missionary organisations played an important role in spreading modern education among the Indians.[152]

In the field of education a systematic state activity in India began with the famous Halifox Despatch of 1854. At the time of the despatch the state of Mysore was under the direct rule of the British Government. When the provisions of the despatch of 1854 had to be applied to Mysore Devereux, the judicial commissioner, drew up a scheme of education for Mysore and Kodagu. Provision was made in the scheme, besides others, for the establishment of a number of schools and funds to be made available etc.,[153] At the end of 1881 there were in the state of Mysore about nine hundred and seven primary schools with thirty eight thousand two hundred ninety six pupils.[154] Ever since there was a steady rise in the number of the institutions and the strength of attending the same clearly testifying to the growing consciousness among the people of the benefits of education.[155]

Inspite of the defects, like it divorced from the real life of the Indian people and problems viewed from the stand point of Indian national progress, the introduction of modern education in India was a progressive act of the British rule.[156] It was secular in character, liberal in essence, open to all, irrespective of caste or creed, unlike education on the Pre-British period.[157] But above all it was the key which opened the great treasures of nationalist and democratic thought of the modern west to the Indian.[158]

FOOT NOTES

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CHAPTER VII

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ABBREVIATIONS
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The Vijayanagara State continued most of the traditions of the Hoysalas. Simultaneously with the political changes that took place the educational institutions began to divert their emphasis on some other aspects. The agraharas, mathas and temples became more of a economic unit than a educational institution. The new agraharas which came into being either because of the grants by the kings or patronage shown by the rich continued to flourish as important educational centre. In many cases we find the kings of Vijayanagara themselves being great scholars and literary personalities. The Rayas gave liberal donations to education and they never made any discrimination between one religion and the other. Achyutaraya was *Navasakti Narayana* for vidwans and scholars. He instituted a fund known as *"Anandanidhi"*.

The education imparted in the agraharas, mathas, temple, chaityas, viharas, basadis and ghatikas were broad based either on religious or secular concepts. The father in the family himself was a teacher in the initial stage. In many occasions we find children learning the profession of their father at home itself.

Besides being the centre of religious activity the temples were also the centre of cultural and educational activities. Fine arts like painting, music and dance came to be displayed in these temples. Temples also played a major role in the progress of education. It maintained singers and dancers with the aim of providing secular learning and served as great centres of culture.

An agrahara was a means to promote learning for those who are in pursuit of knowledge and for others it was a means to attain. "*Punya*" by making donation to religious and educational institutions.

The agraharas served the purposes of small learning centre managed by the Mahajanas. The agraharas received the land mainly for religious and educational purposes. The important work of the brahmana settlers of these agraharas were reading Vedas, Puranas and Sastras in holy places, performing astrological work, imparting religious instruction and working as priests in temples. The scholars were

expected to live contented, teach dharma by example and precept, guide and keep the society on the path of righteousness, propagate knowledge and advise kings on intricate questions whenever necessity arose.

The mathas were centres of education attached to the temple. They imparted religious as well as secular education to the members of the higher castes.

During the Vijayanagara period Vedic religion was divided into Saiva and Vaishnava faiths. Among the Saivite Mathas there were brahmanic and non-brahmanic. Brahmanic mathas trace its origin either to the great philosopher Shankara or to one of his disciples. The non-brahmanic Saiva Mathas belonged to two types - Lingayat and Non-Lingayat. They chose the vernacular language rather than sanskrit in preaching the gospel of Basava. During the Vijayanagara period the Sringeri Matha became a kind of educational sanctuary where people from other parts of the state thronged hungrily for seeking knowledge. It became a learning town where the king met the people on the common platform.

Ghatikas were the institutions of higher education imparting knowledge in subjects like Vedas, Sastras, Vyakaranas, Prabhakara, Shabdanusasana, Sankhya, Yogasastra, Ashtadasapurana Dharmasastra, Nataka and Nyaya.

Brahmapuris continued to perform the task of spreading education as before. Institutions of higher learning in Medival Karnataka were the agraharas, mathas temples brahmapuris and ghatikas. Of these ghatika is very rarely mentioned during this period.

Jaina and Buddhist centres of learning also flourished. Teaching was a duty with the jainas. Students apparently saughtout the more famous teachers who were among the wanderers, for learning from them and the rules for the regulation of their conduct while thus learning came to be established in course of time. During this period Gerusoppe, Sangeetapura, Karkala, Nugenahalli, Matiyuru, Belagola,

Kalleha, Hosapattana, Hareve, Hunsuru, Avadi, Kuppaturu, Huligere were acting as important jaina educational and religious centres.

During the haydays of Vijayanagara the agreaharas and mathas carried their educational activities as before. But after the downfall of Vijayanagara some of them went to ruins and when they were restored, they were converted into satras for feeding brahmains or when fresh agraharas were established their educational activity was not emphasised as before by the donees.

The curriculum of education included the study of Vedas, Vedangas, Mimamasa, Nyaya , Purana, Dharasastra Ayarveda, Dhanurveda, Gandharvaveda, Sthapatyaveda.

The real aim of education is character building. It brings lot of changes in a man. This is evident in the following statement about Vittala Odeya, the governor of Araga- "*Vidya Parangata, Vidyaja Narendra, Tumbida Sarovarakke Chandronopadi Sastra Kalegalalle, Yettidakai, Sampattigu Aagara Vagiddanu*"

Moral education was given to the children at a very young age so as to develop social consciousness and how to behave in the society and its members.

Upanayana was the first samskara for a boy to entre into vedic education. Along with Upanayana the acharya used to give deeksha on alphabets. The age to perform the upanayana varied from caste to caste.

Though the state did not think that the education of the masses was one of their responsibilities they did something officially by setting aside the money received by way of fines for repairing temples, ponds and irrigation canals. As most of the schools in village were housed in temples the schools received these benefits. The temples which existed in almost all agraharas, brahmapuris and ghatikas were centres of social activities besides being places of education. The innumerable agraharas which they founded were the many centres of learning. such schools were intended

to teach the Vedas to brahmana youngsters and admission must have been denied to pupils of other communities.

The subjects taught in the agrahara vedic schools were probably the Vedas and the allied literature, but a wider choice was offered by individual teacher who seem to have taught the Traye, the Sastras, Puranas, Agamas, Smriti, Dharshana, Literature, Itihasas, the Kavyas and the Natakas besides music and art of writing poetry. Another subject, the study of which appears to have been popular was Ayurveda Medicine consisting of eight angas or branches. In the Vijayanagara period only theory subjects were taught in the agraharas where as the Veda, Patashalas, taught the literature pertaining to the Vedas.

The students apart from receiving the knowledge of all important branches began to receive the detailed knowledge of a particular subject or subjects in the top most class of primary education. Students who wanted to stop education at an early stage did not bother themselves about specialisation. But those who had a desire to persue higher studies went to Brahmapuris. Here the student was introduced to the higher works. In the ghatikas there existed a highly intellectual atmosphere. The students engaged themselves in intellectual discussions, studied works in greater detail and widened his mental horizon by contacting luminaries of all branches of knowledge. In the later stages the books which were studied were Jainism, Bharata , Vidhuraniti, Amarakosha, Panchatantra and Someshwara Sataka. Some of the scholars were also taught the names of the years and stars of the different points of the compass and a variety of songs and verses celebrating the duds of gods.

The education of a large section of the people was so designed as to enable them to enter the government service.

Students were selecting the subjects of their choice. They were of the habit of by- hearting the lessons taught to them by the teachers and the teachers in turn were testing the students everyday. There was so examination at the end of the

period of study as at present. They were expected to prove their talents is front of the great pandits to get the blessings of the teachers.

The students were taught to write on both on Kaditam and Palm leaf. A knowledge of mathematics especially arithmetic was considered indespensable for a person to become a qualified karanam or accountant.

Primary education was know as '*Balabodhe*'. The children learnt to write on dust and sand alphabets and combinations of consonants with vowels and figures upto one hundred, their multiplication tables and multiples of fractional parts by integere and lastly tables of money, weights and measures. All these was known as '*Dhulakshara*' .

It seems that sand and rods were used for writing or rather practicing letters in the elementary schools. Perhaps board and chalk were used. Palmyra leaves were also used by high officers and those who knew writing well. The spread of lay education and the rise of secular schools necessitated writing on a large scale and the preservation of manuscripts and books. Great importants was attached to reading which was perhaps the unit or the testing yardstick for examining candidates under instruction. Mechanical reading without making the meaning explicit was tobooed. The birudu or title "*Kannadajana*" was given to him who could read without faltering, stopping or boring nor making it cumberous or spoiling the sentiments of the passage, thus sending home the ideas of the passage. After being sure that the pupil learnt by-heart and understood the piece that was given the previous day, the teacher taught new portion.

Kannada and Sanskrit were taught and cultivated. Sanskrit was the medium of higher studies on account of its being a repository and rich traditional lores and sciences . Kannada was profusely used by the jainas, followed by the Virasaivas as a vehicle of expression.

Like Upanayana, Utsarjana and Samavartana became very popular. The one who successfully completed the course of the study was called "*Ghatikasahasi*".

Libraries also constituted an important limb of the education system. During the days of the Vijayanagara kings public libraries were not unknown. A grant of land by king Bukka II in AD 1407 to Kavi Krishna Bhatta for the renovation and proper upkeep of a library belonging to a matha at Sringeri is an instance in point.

The teacher prefered to teach by the direct method with the help of models and lectures rather than by Vague and abstract talk principles. Paes in his description of the dancing hall refers to the panels which bore the designs of proper poses at the time of dancing, the designs of these panels show the position at the end of dances in such a way that on each panel there is dancer in the proper position. This is to teach the women, so that if they forget the position in which they have to remain when the dance is down. They may look at one of the panels where the end of that dance is. By that they keep is mind what they have to do and perhaps no better method can be employed by the modern masters of education.

Women occupied a prominent place is literature of Vijayanagara times. Instances are not wanting of learned women in Vijayanagara history. Upto the fall of Vijayanagara state the women belonging to higher families continued to receive education. But education of the three Vedas and literature was rather reluctantly given in preference to giving the knowledge of fine arts.

The Haridasas through the Keertanas made the common people to know the very essence of vedic teachings. The difficult passages of the Upanishads have been reduced into simple Kannada and analysed through charming and melodious songs. Through songs they trial to remove the disparities among the people and showed that every man is the fabricator of his own salvation. Haridasa literature exposed the knowledge of various Siddanta. Since it was not possible for a ordinary man to understand the things in sanskrit, kannada was used as a medium of

instruction and through which they reached the Dvaita philosophy to the doors of the people.

As regards physical instruction and culture of the pupils, it goes with out saying, judging from the facts previously related, that they received this too. There were gymnasiums where people practiced wrestling and duelling and for their maintenance lands were granted tax free. A series of physical exercises in asanas were also undertaken daily by the students in the higher stages of education. Students were very much advanced in their spiritual attempts resorted to pranayama to achieve the bless of meditation.

Royal princes apart from the knowledge of Vedas, Vedangas, Upanishads were given rigorous training in horse riding sword fighting, fencing, wrestling and archery. Those who taught the education were conducting tests to know the ability of the concerned prince in the respective fields to become a successful general, a good administrator, a good fighter and so on.

Shilpa education was taught by different names such as *Shilpis, Ruvaries, Ojas Kallutiga*. Home was the first school. Wood, Stone, Bricks, iron were the items used in the preparation of a structure. Even though Shilpis were note so great scholars but were experts in carryingout works on the face of the stone or copper plates.

Kurubas were a educated community, who were capable of writing and producing works of their calibre.

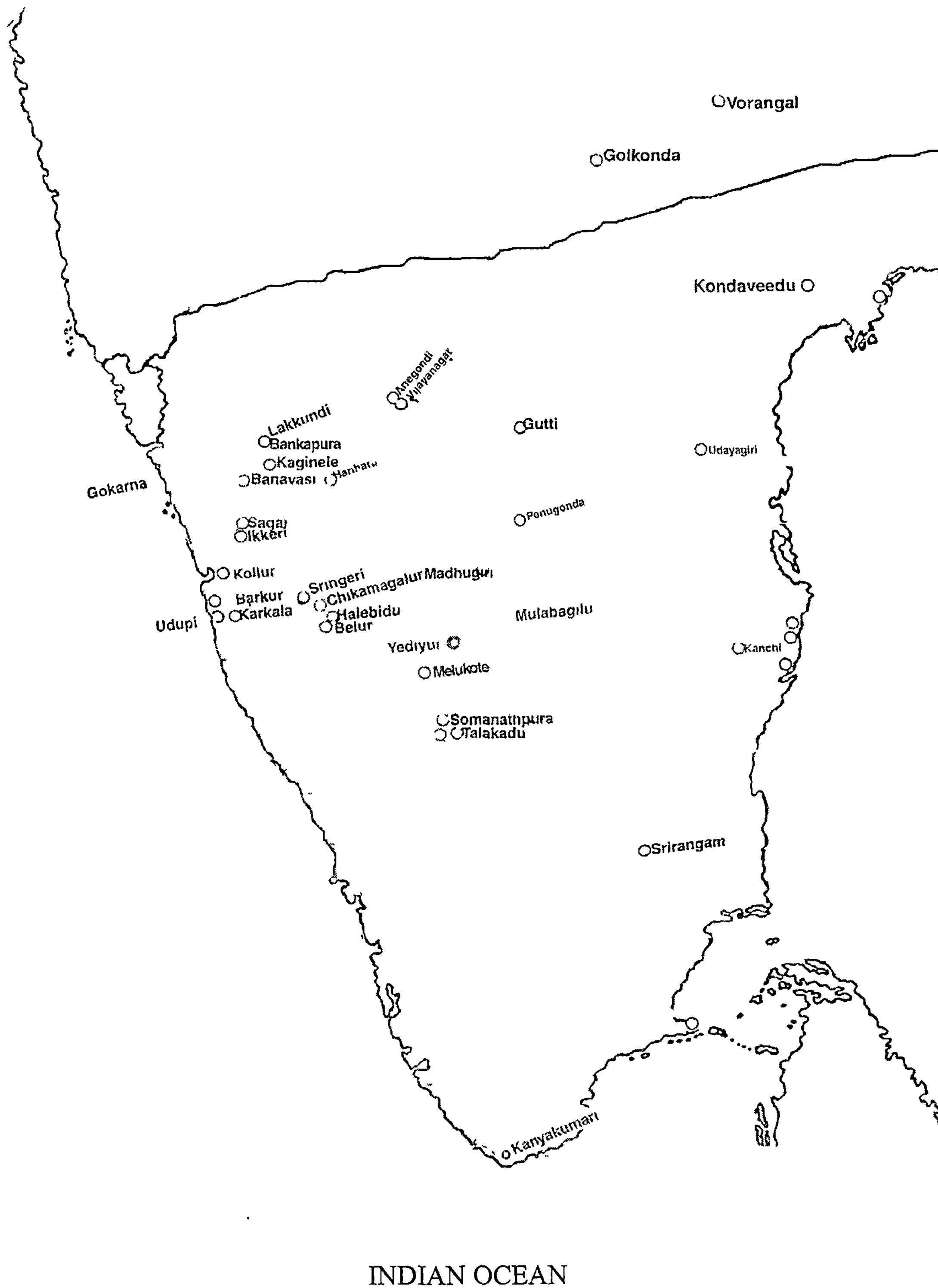
Since elephants, horses were used for the war effort the rulers took lot of interest in the training and treatment of these animals .

In the science of engineering Vijayanagara made spectacular advancement and it could enlist the service of a team of engineers well-versed in its branches like civil mechanical or hydrolic. Even medical science progressed a lot during this period.

In conclusion we can say that Vijayanagara state showered patronage to education and learning through out its existence in Karnataka. The religious patronage extended by the Rayas indirectly helped education and learning, Vidyaranya gave Bhashyas to the Vedas, Haridasas propagated Vaishnavism in their popular ways, Virasaivas and Jainas too followed the heals of Haridasas. Both inside Karnataka and also in the neighbouring provinces, scholars and poets of different languages received patronage of the kings and their were no impediments for the production of literature.

Hence, in terms of educational it can be safely asserted the education and educational institution during Vijayanagara times was farely advanced in comparison to the other contemporary states. The work is an attempt not just to highlight the organisational setups but also to provide an insight to change and progress. Therefore if this study can be of any small contribution to the vast knowledge available on the subject it would be assumed that the exercise was worthwhile.

MAP
SOME OF THE IMPORTANT EDUCATIONAL CENTRES DURING VIJAYANAGARA PERIOD AD 1336- 1565



ABBREVIATIONS

ASR	-	Archaeological Survey Report, Madras
ASK	-	Avanti Sundari Katha
AIOC	-	All India Oriental Congress.
Amukta	-	Amuktamalyada.
APGAS	-	Andhra Pradesh Government Archaeological Series.
ARIE	-	Annual Report of Indian Epigraphy.
ARSIE	-	Annual Report of South Indian Epigrahy.
ASI	-	Archaeological Survey of India.
BKI	-	Bombay Karnataka Inscriptions.
EC	-	Epigraphia Carnatica
EI	-	Epigraphia India.
HDS	-	History of Dharmasastras.
IA	-	Indian Antiquary.
IHQ	-	Indian Historical Quarterly.
IMP	-	A Topographical List of the Inscriptions of the Madras Presidency.
IKS	-	Institute of Kannada Studies, Mysore
INKKS	-	Inscriptions in North Karnataka and Kolhapur State (Ed. by Kundangar KG).
JAHRS	-	Journal of the Andra Historical Society.
JAPA	-	Journal of Andra Pradesh Archaeology (Itihas)
JBBRAS	-	Journal of the Bombay Branch of the Royal Asiastic Society, Bombay.
JBU	-	Journal of Bombay University.
JIH	-	Journal of Indian History.
JKU	-	Journal of Karnataka University.
JRAS	-	Journal of the Royal Asiastic Society.
KHJ	-	Karnataka Historical Journal
KI	-	Karnataka Inscriptions.
KKC	-	Karnataka Kavi Charite (by Narasimhachar R.).
KNU	-	Keladi Nripa Vijaya by Linganna.
MAR	-	Mysore Archaeological Report.
MER	-	Madras Epigraphical Report.
MI	-	Mysore Inscriptions
MG	-	Mysore Gazeteer.
Nel. Ins.	-	A Collection of Inscriptions on Copper Plates and Stone in Nellore District.
PRKRI	-	Progress Report of Kannada Research Institute, Dharwad
QJAHRS	-	Quarterly Journal of the Andhra Histocial Research Society.
QJMS	-	Quarterly Journal of the Mythic Society, Bangalore.
SRSM	-	Sringeri Sharada Maṭha Inscriptions
STR	-	Shivatatva Ratnakara
SVUOJ	-	Shre Venkateshwar University Oriental Journal
TTDI	-	Tirumalai Tirupati Devasthanam Inscriptions.
TTW	-	Transcendental Wisdom

ABBREVIATIONS USED FOR THE NAME OF TALUKS

Ag - Arkalgud
Ak - Arasikere
An - Anekal
Bg - Bagepalli
Bl - Belur
Bn - Bangalore
Bp - Bowringpet
Cb - Chikballapura
Cd - Chitradurg
Cg - Coorg
Ch - Chamarajanagar
Ci - Channagiri
Ck - Chikkanayakana Halli
Cl - Challakere
Cm - Chikkamagalur
Cn - Channarayapattana
Cp - Channaattana
Ct - Chintamani
Db - Doddaballapura
Dg - Davangere
Dv - Devanahalli
Gb - Gubbi
Gd - Goribidnur
Gu - Gundalpet
Hg - Heggadedevanakote
Hi - Honnali
Hk - Holalkere
Hn - Hassan
HN - Holenarasipur
Hr - Hiriyur
Hs - Hunsur
Ht - Hosakote
Jl - Jaglur
Kd - Kadur
Kg - Kunigal
Kl - Kolar
Kn - Kankanhalli
Kp - Koppa
Kr - Krishnarajpet
Ma - Magadi
Mb - Mulbagal
Md - Mandya
Mg - Mudigere
Mi - Maddagiri
Mj - Manjarabad
Mk - Molakalmur
Ml - Molavalli
Mr - Malur
My - Mysore

Ng - Nagamangala
Nj - Nanjangud
Nl - Nelamangala
Pg - Pavagada
Sa - Sagar
Sb - Sorab
Sb - Sravanabelagola
Sd - Sidlaghatta
Sg - Sringeri
Sh - Shimoga
Si - Sira
Sk - Shikaripur
Sp - Srinivaspur
Sr - Srirangapattana
Tk - Tarikere
Tl - Thirthahalli
Tm - Tumkur
TN - Tirumakudal Narasipur
Tp - Tiptur
Yd - Yedatore
Yl - Yelandur

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